WHAT HAPPENS AFTER DEATH

Maulana Ashiq Ilahi

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By

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Preface

Belief in life after death is an article of Islamic Faith. The prophet Muhammad (peace and blessings of Allah be upon him) has directed us to believe in resurrection after death and in the Day of Judgement. The Believers have to believe that the life of this world and of all that is in it will come to an end on an appointed day. Everything will be annihilated. That day is called *Qiyamah* , i.e., the Last Day.

That all the human beings who have lived in the world since its inception will then be restored to life and will be presented before Almighty Allah Who will sit in judgement on that day. This is called *Hashar* (Resurrection).

That the entire record of every man and woman -- of all their doings and misdoings --- will be presented before Allah for final judgement.

That one who excels in goodness will be rewarded; one whose evils and wrongs outweigh his good deeds will be punished.

That those who emerge successful in this judgement will go to Paradise and the doors of enternal bliss will be opened to them; those who are condemned and deserve punishment will be sent to Hell -- the abode of fire and torture.

Thus if you reflect deeper, you will come to the conclusion that belief in life after death is the most decisive factor in the life of a man. Its acceptance or rejection determines the very course of his life and behaviour.

M/s Adam Publishers & Distributors have made it a point to publish a series of books on the fundamentals of Islam to educate the Muslims and non-Muslims alike. People in the West have a very distorted picture of Islam, a picture painted by Christian missionaries and the representatives of imperialist powers.

May Allah, the Merciful grace our effort with success.

B. Azimabadi
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سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ هُدَاةِ الدِّيْنِ الْمَتِيْنِ وَمَنْ
تَبِعَهُمْ بِاِحْسَانٍ اِلٰى يَوْمِ الدِّيْنِ ؛

The sayings of the Messenger of Allah (peace and blessings of Allah be upon him) show that the dead persons are rather alive, although their lives are quite different from those of ours. The Messenger of Allah has said:

> "Breaking the bones of a dead person is like breaking his bones while he is alive."
>
> (Mishkat)

Once the Messenger of Allah (peace and blessings of Allah be upon him) saw Hadrat Amr bin Hazm (Allah be pleased with him) sitting supported by a grave and remarked:

> "Don't put this man of grave to trouble."
>
> (Mishkat)

When a person passes away he reaches a world called *Barzakh* , even if he is still to be buried or cremated. His sense and power of understanding remain intact. The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When the dead body is put on the cot, etc, and the people lift it to carry towards the graveyard, the virtuous one presses them to carry fast; in case he is a sinner, he cries out as to where his family members were. taking him to." He further added: "Every creature, save the human being, listens to his cry; if a human being happen to hear it, he is bound to fall unconscious."
>
> **(Bukhari)**

What happens to a person between his death and the establishment of the Doomsday is called *'Barzakh'* which literally means, screen and fence.

Since the dead body is generally buried, the term 'grave' is generally used for all. Hence even those persons who are cremated or get drowned remain alive in *Barzakh*. In fact, reward and punishment are related to soul, and Allah Almighty has the definite power of giving reward and punishment by collecting even the burnt particles.

Bukhari and Muslim report:

> "A certain person committed numerous sins. On the verge of death, he bequeathed his sons that after his death his body should be burnt to ashes; half of the ashes be flown in the land and another half be thrown into the sea. Having left this will he remarked:
>
> "If Allah overpowers me and He restores me to life

> He will give me the worst and severest punishment ever to be given to anyone."

When he died his sons did accordingly. Thereafter Allah Almighty asked the sea to collect all the particles of his body and the sea obeyed His Order and the land did the same when ordered. After having assembled all the particles He revived him. Later on he was asked:

> "Why did you leave such a will?"

> "O' Lord I did so for your fear." he submitted.

Thereupon, Allah Almighty forgave him.

It comes to light from *ahadith* that the Believers visit each other and ask about others from those who meet them. Hadrat Jubair (Allah be pleased with him) said:

> "When a person passes away his offsprings welcome him as it was done in the world."

Hadrat Thabit Banani (mercy of Allah be upon him) would say:

> "When a person passes away his kiths and kins who had already died, surround him in *Barzakh* and express their joys more than they did while greeting a person from abroad in the world."

(Ibn Abid'duniya)

Hadrat Qays bin Qabisa (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Unbelievers are not allowed to talk with the dead".

Someone submitted whether the dead could speak, he observed:

"Yes, and they also visit each other."

(Ibn Hibban)

Hadrat Aisha (Allah be pleased with her) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said :

"One who is not a Believer is not permitted to talk to the dead."

"Do the dead speak too?" someone submitted.

"Yes, of course !" said the Prophet and added. "they also visit each other"

Hadrat Umm Basher (Allah be pleased with her) reports. to have submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

"O Messenger of Allah ! Do the dead persons recognise each other?"

He replied: "The virtuous souls are embodied in green *birds* in Heaven.

"Now if they could recognize each other why not the souls?"

Hadrat Abu Saeed Khudri (Allah be pleased with him) report the Holy Prophet (peace and blessings of Allah be upon him) to have said :

"One who starts learning the Holy Qur'an and passes away without completing it, an angel teaches him the

Qur'an in the grave. Thus he will meet Allah in a state that he would learn the whole Qur'an by heart."

(Shauq-e-Watan)

Hence those who spend their lives in doing righteous deeds and believe in life after death do not love worldly life and prefer death to this life but those who pass their worldly life in evils are afraid of death.

Sulaiman bin Abdul Malik once asked Abu Hazim (rah.):

"Why are we afraid of death?"

"You are afraid because you have decorated the world and deserted the Hereafter; hence you dislike to go to wilderness leaving the populated and decorated world", he replied.

"You speak the truth indeed!", Sulaiman admitted.

Virtuous and righteous people are not perturbed at the concept of death because they hope to have a better lift in the next world.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

يُحِبُّ الْإِنْسَانُ الْحَيٰوةَ وَالْمَوْتُ خَيْرٌ لِنَفْسِهِ -

"Man loves his life while death is better for him."

(Baihaqi)

He (peace and blessings of Allah be upon him) further remarked:

"Man takes the death as detestable, although death is

better than mischiefs. Hence soon he dies he is safe from the mischiefs of the world."

(Ahmad)

As per other *ahadith* , the Messenger of Allah (peace and blessings of Allah be upon him) has denoted that death is a gift for the Believer.

(Mishkat)

In Short, death is something very good provided the person concerned is righteous and he has established fair relation between Allah and himself. These people who pass their lives doing good deeds prefer death to the worldly life and want to leave for the permanent life of peace and comfort from this world of sorrows and sufferings.

Hadrat Abu Hurairah (Allah be pleased with him) one day asked someone:

"Where are you going?"

"I am for market", he replied.

"If possible, buy and bring death for me", he said.

That is, he disliked to live in the world and hence he was ready to have death even after having purchased it.

Hadrat Khalid bin Madah (Allah be pleased with him) says:

"If anyone says that one who touches that object first will get death, I shall be the first person to touch that; however, it is a something else that he overtakes me in running and reaching the object."

(Sharh-us-Sudur)

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon

him) said:

> "Death of a man is like the birth of a child from (the dark and narrow) the womb of a mother to the peace and comfort of the world."
>
> (Tirmidhi)

اَللّٰهُمَّ حَبِّبِ الْمَوْتَ إِلَيَّ وَ إِلٰى مَنْ يَعْلَمُ اَنَّ سَيِّدَنَا مُحَمَّدًا صَلَّى اللّٰهُ تَعَالٰى
عَلَيْهِ وَسَلَّمَ عَبْدُكَ وَرَسُوْلُكَ۔

Allahumma·habbibil mauta ilayya wa ila man yalamu anna syedena Muhammadan sallallahu ta'ala alaihi wa sallama abduka wa rasulika.

State of Barzakh

(Interval between Death and Resurrection)

Honour of the Believer at the Time of and After Death

Hadrat Bra'a bin Azib (Allah be pleased with him) reports:

> "(One day) we accompanied the Messenger of Allah (peace and blessings of Allah be upon him) to a graveyard with the bier of an Ansari. When we reached the graveyard we found that the grave was not yet ready. The Messenger of Allah (peace and blessings of Allah be upon him), therefore, sat down and we also followed him and sat down in a manner as if birds were sitting on our heads." [1]

---

1. That is to say, we sat so motionless as if we were lifeless because birds use to sit on a motionless object.

At the time the Messenger of Allah (peace and blessings of Allah be upon him) had a stick in his holy hand and he was scratching the earth with that (as a sad person does). In the meantime he raised his head and observed:

> "Seek refuge from the torment of the grave." He repeated these words twice or thrice, and then added:
>
> "Undoubtedly, when a Believer is to leave the world and move towards the Hereafter, angels come to him from the heaven whose white faces look bright like the sun. They carry scented Heavenly shroud with them. These angels are in such a large number that they look sitting as far as his sight could work. Thereafter Hadrat Izra'il (the Angel of death) arrives and sits down at the head of his bedstead and says:
>
> "O pure and virtuous soul! Move towards the forgiveness and favour of Almighty Allah. Thus his soul comes out of his body so easily and smoothly as drops of water come out flowing of the water container. However, the Angel of Death takes it (soul) in his hand and the sitting angels get up and all of them soar towards the heaven with the scented shroud. About this perfume, he (peace and blessings of Allah be upon him) has remarked:
>
> "It is like the nicest musk perfume that could be found on this earth."

The Messenger of Allah (Peace and blessings of Allah be upon him) further observed:

> "When the angels start ascending the heaven, the

groups of the angels falling in the way enquire about the virtuous soul and the angels carrying the soul reply in well-chosen nice words revealing he is the son of so and so. Thus they reach the first layer of the heaven and ask for opening the door. The door is opened and they go up with the soul and after crossing one layer of heaven after another reach the seventh one. At this point Almighty Allah commands that his name be written in the Book of Virtuous Men and take him back to the earth because He has created man from the earth. I shall take him out from the same earth. Thus his soul is returned to his body. Thereafter, two angels come to him, make him seated and ask him, "who is your Lord?" He replies, "My Lord is Allah." Then they ask him, "which is your 'deen' (religion)?" He replies, "My 'deen' is Islam." Then they ask, "who is this who was sent towards you?" He replies, "This is the Messenger of Allah (peace and blessings of Allah be upon him)." Thereafter, they ask him. 'what is your deed ?" He replies, "I read the Book of Allah, believed and affirmed that." At this a proclaimer (of Allah) proclaimed from the heaven 'My servant spoke the truth. Hence do spread the Heavenly bed for him, make him wear Heavenly garments and throw open the door towards Heaven for him. Thus the door towards the Heaven is thrown open which brings fragrance of Heaven for him. And his grave is widened so much so that he could see as far as his sight could go."

Thereafter, a man with handsome face, fine dress and nice fragrance turns up and tells him to have a good news that this is the day he had once been promised for. "Who are you?" he

will ask adding that "your face is worthy of seeing and bringing good news." He will say, "I am your righteous deed."

After that he says out of utmost joy, "O Lord! Establish the Day of Resurrection so that I come in contact with my family and goods."

Disgrace of the Infidels

When the unbelieving person is about to leave the world and move towards the Hereafter, black-faced angels come to him from the sky with sack cloth and sit down so far he could see. It is followed by the arrival of the Angel of Death who sits down at the head of his bedstead and says, "O wicked soul ! come towards the displeasure and anger of Allah." Having heard these proclamation of the Angel of Death his soul starts running and taking refuge here and there in his body. But the Angel pulls it out very roughly and wraps up in the sack cloth which is filthy and stinking to the extreme like the *dead* and rotten bodies on the earth. When the angels ascend to various layers and at each layer the bands of the angels remark, "Who is this wicked one? " They reply, "This is the son of so and so." The door of Heaven also remains closed for him as Almighty Allah has said:

لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

> "The gates of Heaven shall not be opened for those that have denied and scorned Our revelations; nor shall they enter Paradise until a camel shall pass through the eye of a needle."
>
> (Q . 7: 40)

Thereafter, Almighty Allah ask the angels to get his name written in the Book of the Wicked Souls which lies at the bottom of the earth. Thereafter, the Messenger of Allah (peace and blessings of Allah be upon him) recited the following *ayah*:

وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

> "He who associates others with Allah is like him who falls from heaven and is snatched away by the birds or carried by the wind to some far-off region."
>
> (Q. 22: 31)

Thereafter, his soul is put back in his body and two angels come to him, get him seated and ask him, "Who is your Lord?" He replies, "Alas ! I don't know." He is then asked, "Which is your deen?" He again replies, "Alas ! I don't know." He is further asked, "Which is this image?" He replies once again, "Alas ! I don't know." After this question - answer session is over, a proclaimer from the sky proclaims, "He spoke the untruth; [1] spread fire under his body and throw the door of Hell open for him." (This order is immediately implemented.) He feels the heat and stroke of the Hell. His grave is narrowed so much so that his ribs are pressed so hardly and harshly that they change their sides. Thereafter an ugly man wearing very coarse and stinking clothes comes to him and says: "Have very terrifying news." He will ask, "Who are you? Your face says that you are the bearer of bad news."

1. That is, he was aware of the existence of the Lord but he did not believe: he knew about the true religion and about Prophet Muhammad (peace and blessings of Allah be upon him) too but declared his ignorance in order to save himself from the torment of the Hell.

He will reply, "I am your bad deed." Thus out of fear of the punishment he will say, 'O Lord, do not establish the Day of Resurrection."

(Mishkat)

According to a narrative, when the soul of a Believer leaves his body all the angels from the earth to the sky send their blessings on him and the doors of the Heaven are thrown open for him.

But the souls of the Unbelievers are taken out along with his veins and all the angels from the earth to the sky curse him and the doors of the sky are closed for him.

(Mishkat)

Anxiousness of the Believer for saying Salat (prayer in the Grave)

Hadrat Jabir (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When a Believer is placed in the grave, he feels as if the sun is setting. Thus when his soul is restored he gets himself seated and tells (the angels) : "Leave me to say salat (prayer) first."

(Ibn Majah)

Mulla Ali *Quari* (Allah's mercy be on him) writes regarding the above *hadith*.

> "He feels as if he is still in the world and hence calls upon the angels to leave him for saying *salat* before beginning the question-answer session, otherwise he

> will miss his *salat.*" Thereafter he adds: "only that person will utter such words who had been saying *salat* regularly and was always anxious for that."

This is a lesson for the persons who would fail to say prayer in the world.

Believer's Fearlessness in the Grave and Presentation of Heaven to Him

Hadrat Abu Hurairah (Allah be pleased with him) reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "When a dead body is placed in the grave he is made to sit without fear and the following questions are put to him:
>
> "What was your *deen* (in the world)?" He replies, "I had embraced Islam." He is then asked, "Who is he (according to your Faith)?" He replies, "He is Muhammad, the Messenger of Allah (peace and blessings of Allah be upon him). He came to us with open miracles and we affirmed them." He is asked again, "Have you seen Allah?" He replies, "Nobody can see Allah (how could then I see?)"

Thereafter,ventilator is opened towards the Hell and he looks at the Hell and finds that burning flames are eating each other. After that he is told how Allah saved him from the torment of fire. Then a ventilator is opened which brings the Heaven to sight and he looks at the Heaven. Thereupon he is told that this Heaven is his abode because he remained alive

on Faith and died on the same Faith and Allah willing, he will be raised from the grave on the Day of Resurrection on the same Faith.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The unbelieving person, when made to sit, looks embarrassed in his grave. He is then asked, "Which *deen* did you follow?" He replies, "I don't know." Thereafter he is asked about the Messenger of Allah (peace and blessing of Allah be upon him) : "Who is he (according to your faith)?" He replies, "I have to say what others have said." Following this he is shown the Heaven and looks at the Blessings and Favours of Almighty Allah. After that he is said, "you are deprived of all of these because of your disobedience to Allah. Thereafter a ventilator towards the Hell is opened and when he sees terrifying flames eating each other he will be told, "This is your abode, because you lived on doubt, died on doubt and Allah willing, you will be raised from your grave on the same belief."

Angels Telling the Believers to Sleep Like a Bride and Pressing of the Unbelievers and the Hypocrites by the Earth

Hadrat Abu Hurairah (Allah be pleased with him) reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "When the dead body is placed in the grave, two angels, dark-complexioned and blue-eyed turn up ; one of them is called *Munkir* and another *Nakir*. Both of them ask him, "What do you say about him (who was sent to you)?" In case he is a Believer he says, "He is the servant and the Messenger of Allah; I bear witness that there is none worthy of worship save Allah." Having heard this, they say, 'We were sure you will make a reply like this.' Thereafter his grave is widened seventy cubits and made lighted from within. He then wants to go and narrate his condition to his family members. The angels then tell him (he cannot go from here) to sleep like a bride whom nobody can awake except her husband.

In case the dead person is a hypocrite (or an infidel), he tells *Munkir* and *Nakir*. "I said what I heard others saying; I know nothing more than that". The angels then say," We were sure that he would make such a reply." Thereafter the earth is asked to get him squeezed. The earth carries out the order and he suffers torment inside the grave till he is raised from the grave on the Day of Resurrection.

(Tirmidhi)

The above *ahadith* make it clear that during the period of *Barzakh* every person will keep his senses as he had during his life in the world.

Almighty Allah says:

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ

> "Allah strengthens the Faithful with (His) steadfast Word, both in this life and the Hereafter."

(Q. 14:27)

Once the Messenger of Allah (peace an blessings of Allah be upon him) said:

> "O Umar! What will happen to you when people will come back after placing you in the grave and pouring earth on you? What would happen to you when the Examiners of the grave with thundering voice and lightning eyes will visit you in the grave? Hadrat Umar (Allah be pleased with him) replied, "O Messenger of Allah! shall I have my senses with me then?" The Messenger of Allah (peace and blessings of Allah be upon him) said, 'yes of course! you will retain your senses as if you have today, 'Hearing this Hadrat Umar (Allah be pleased with him) submitted, "I shall then deal with the situation."

(Tabarani).

People of Barzakh Enquiring from Believers about Others

Hadrat Abu Hurairah (Allah be pleased with him) reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "When the angels take the soul of a Believer to those souls which had been there before, they express utmost joy. Thereafter they enquire the angels about others. When they are informed about anyone who had already left the mortal world but not yet reached there they become sad because they understand that he was sent towards Hell."

(Ahmad, Nasa'i)

Deeds of the Living Presented to the People of Barzakh

Tabarani reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "Your deeds and actions are undoubtedly presented to your relatives who have gone to the Hereafter. If your deeds are virtuous, they become happy and pray to Allah for your welfare and a happy end. If bad deeds are presented, they pray to Allah for infusing virtues in his heart so that he seek Your favour."
>
> (Tabarani).

Graves Press the Believers Like Mothers Pressing Heads of Their Children

Hadrat Saeed bin Museeb (Allah be pleased with him) reports that once Hadrat Ai'sha (Allah be pleased with her) submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

> "O Prophet of Allah! From the day you have mentioned about the (horrible) voice of *Munkir* and *Nakir* and pressing of the grave I happen to be quite restless."

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "O Ai'sha! the voice of *Munkir* and *Nakir* will be felt very sweet by the ears of the Believers, and pressing of the Believers by the graves is like the

affectionate mother pressing the head of her child with the purpose of comforting and relieving of pain. But O' Ai'sha! those having doubt in Allah are doomed and they will be squeezed in the grave like the eggs being pressed under the stone."

(Tabarani)

The Earth and Sky Loving the Believer and Weeping Over His Death

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

"Every person has two doors. From one door his deed ascends and from another his sustenance descends. When a Believer passes away, both the doors are closed."

(Tirmidhi)

Hadrat Ibn Umar (Allah be pleased with him) reports from the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

"When a Believer passes away, every part of the graveyard gets itself ready for him to be buried in it."

(Ibn Asakir)

Hadrat Ibn Abbas (Allah be pleased with him) is reported to have said:

"When a Believer dies, the earth weeps over him for 40 days." (Hakim)

Hadrat Ata al-Khurasani (Allah's mercy be on him) is reported to have said:

> "When a Believer lays in prostration on a piece of land, it will weep after his death and bear witness for him on the Day of Resurrection."
>
> (Abu Ta'eem)

Reward of the 'Sadqa-e Jaria'[1] and Asking Forgiveness by the Children

Hadrat Abu Umama (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Undoubtedly, what the Believer gets from his virtuous deeds after death are the knowledge he has spread, the virtuous offsprings he has left, the constructions like the mosque, inn, canal, and the charities given out of his wealth and property."

(Mishkat)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

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1. Sadqa-e-Jaria implies the charity the reward of which remains continued even after death.

> "Almighty Allah will elevate the status of the Heavenly men in the Paradise. He will ask with wonder, "O' Allah! how did I get such a high status?" Almighty Allah will say, "It is because of seeking forgiveness by your children that you got such a high status."
>
> (Miskhat)

According to one tradition some persons will have virtues equal to mountains. They will wonder as to how did they get so much virtues and would enquire about it. Allah Almighty will say, "These are conferred on you because of your children's seeking forgiveness."

(Tabarani)

Hadrat Ibn Abbas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "A dead body is as helpless in his grave as the drowning man. He keeps waiting for supplications from his father, mother, brother, friends etc.. When he receives supplication from anyone he becomes so happy as if he has got something better than everything on this earth. Certainly, Almighty Allah confers reward on the men in grave equal to the mountains. Seeking forgiveness on behalf of the living is the gift for the dead."
>
> (Mishkat)

The Angel of Death Saying 'Salam' to the Believers

Hadrat Anas bin Malik (Allah be pleased with him)

reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When the Angel of Death arrives at the chosen servant of Allah, he says his 'Salam' (compliments) to him in these words:
>
> "Be you blessed by Allah; get up O' friend of Allah and come out of this house which has been destroyed by you (by sacrificing your lusts), and accompany me to the place which you have filled with (your prayers)."
>
> (Sharhas' Sudur).

Believer's Refusal to Remain in the World and Receiving Good News

Hadrat Ibn Jareeh (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said to Hadrat Ai'sha (Allah be pleased with her):

> "When a Believer meets the angels (at the time of death) they ask him, "Should we get you back in the world?" Thereupon he says, "Do you want me to leave in the world of sorrows and sufferings? I don't want to live here; take me immediately to Almighty Allah."
>
> (Ibn Jarir)

Hadrat Zaid bin Aslam (Allah be pleased with him) is reported to have said:

> "At the time of death, angels come to the Believer with the good news and say, 'Don't be afraid of the place

you are going to. Thus his fear disappears. He is also told not to grow sad at the separation from the world and the worldly people and have the good news of Paradise. Hence he dies in a state that Almighty Allah makes his eye cool in this world."

(Ibn Abi Hatim)

Allah's Address to the Martyrs

Hadrat Musraq (successor of the Companion of the Messenger of Allah) reports:

> "I wanted to know from Hadrat Abdullah bin Abbas (Allah be pleased with him) the explanation of this *ayah*:
>
> وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ
>
> "You must not think that those who were slain in the cause of Allah are dead. They are alive, and well provided for by their Lord."
>
> (Q. 3:169)

Thereupon Hadrat Abdullah bin Mas'ud (Allah be pleased with him) said:

> "I have already come to know the explanation of this *ayah*. The souls of the martyrs are embodied in green birds. Lamps are hanging below the Throne of Allah for them. These birds roam about the Heaven, and return to these lamps. Almighty Allah asked them, "What do you want?" They submitted, "What can we want since we are free to roam about the entire

> Paradise." After this question being repeated thrice, they submitted, "We want our souls to be restored to our bodies once again and be killed in the cause of Allah." Thereupon the repetition of question was stopped. But since going back to the world was against the Law, that was not to happen."
>
> **(Muslim)**

However, the souls of the martyrs are not the only ones to be embodied in green birds, souls of other Believers are also embodied in green birds and go about the Heaven.

The Messenger of Allah (peace and blessings of Allah be upon him) has said:

> "Indeed the souls of the Believers lie in the green birds which eat from the trees of the Heaven."
>
> **(Mishkat)**

Mulla Ali Qari (rah.) writes in the commentary of *Mishkat*:

> "One Hadith mentions that the souls of the Believers, in the bodies of the birds, eat fruits of Heaven and drink water thereof and take rest in the golden lamps under the Throne."

Pain of Martyrdom Just Like the Biting of the Ant

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The martyr feels pain on being killed as you feel on

being bitten by an ant."

(Mishkat)

Details About the Torment of the Grave

The torment of the grave is a fact. But the Believers and righteous persons feel comfort in the grave while Unbelievers and corrupt persons have to bear the brunt of the torment in the grave. This is proved by *ahadith*. A Jewess came to Hadrat Ai'sha (Allah be pleased with her) and mentioned about the torment of the grave and said, "May Allah save you from the torment of the grave."

When Hadrat Ai'sha (Allah be pleased with her) mentioned this to the Messenger of Allah (peace and blessings of Allah be upon him), he said: "Yes, the torment of the grave is true." Hadrat Ai'sha (Allah be pleased with her) says: 'From that day on whenever the Messenger of Allah (peace and blessings of Allah be upon him) offered his *salat*, he sought refuge of Allah from the torment of the grave."

Whenever Hadrat Uthman (Allah be pleased with him) would stand near a grave, he would weep so bitterly that his holy beard got drenched with tears. When asked, why does he weep so bitterly over the grave while he does not do so at the mention of Heaven and Hell. Hadrat Uthman (Allah be pleased with him) replied, "The Messenger of Allah (peace and blessings of Allah be upon him) had said:

> "Grave is the first destination among the destinations of the Hereafter. If one gets salvation in this first destination, other destinations following this become easier; if one does not get salvation at this stage,

further destinations will prove harder."

(Bukhari, Muslim)

Dragons Tormenting in the Grave

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Unbelievers must have 99 dragons in their graves which keep stinging them till the Day of Resurrection. They are so poisonous that if any one of them hisses towards the earth, nothing will grow."

Crying of the Dead in the Grave and Striking with the Mace of Iron

Hadrat Bra'a bin Azib (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When the Unbeliever replies "alas! I don't know," a proclaimer calls from the heaven, 'he has told a lie; spread fire under him and make him wear garment of fire, and open a door of the Hell. His grave is narrowed so that his ribs are squeezed. Thereafter a blind and deaf tormentor is appointed with an iron mace. It is so heavy that if a mountain is struck with it, it will turn into dust. The person becomes dust at one stroke and is again restored to the former state."

(Ahmad, Dawood)

Bukhari and Muslim report that with every stroke he screams so loudly that all the living beings hear it except men and jinn. They do not hear because they have themselves to pass through such a stage. Thus if they see and hear what happens with people in the state of '*Barzakh*', they all will turn pious and righteous. But this is not the law and principle with Almighty Allah. Faith in the unseen is reliable here and everybody should obey the Messenger of Allah (peace and blessings of Allah be upon him) and believe in the unseen Allah. The Holy Qur'an says:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

> "But those that fear their Lord, although they cannot see Him, shall be forgiven and richly rewarded."
>
> (Q. 67:12)

Thus if they see the terrible and horrible punishment from their naked eyes, they will all become Believers. But what is basic and essential here is to believe in the unseen. The Holy Qur'an says:

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا

> "But the new faith they professed when they behold our punishment was of no use to them."
>
> (Q. 40:85)

Moreover, human beings cannot bear the torment of grave if they are shown and will fall unconscious. Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"When people carry the dead body of the disobedient,

he cries and asks where are they carrying him. This cry is heard by all except the human being, because if a man hears it, he will fall down unconscious."

(Bukhari)

Hadrat Abu Ayub (Allah be pleased with him) reports:

"Once the Messenger of Allah (peace and blessings of Allah be upon him) left (Madina Munawwara) after the sunset. He heard a voice (which was horrible) and said: "The Jews are going to be tormented in their graves."

(Bukhari, Muslim)

Hadrat Zaid bin Thabit (Allah be pleased with him) reports:

"Once the Messenger of Allah (peace and blessings of Allah be upon him) was proceeding towards the garden of Banu Najar and we accompanied him. All of a sudden his donkey frisked away and it looked as if it will make him fall down. There were five or six graves nearby. The Messenger of Allah (peace and blessings of Allah be upon him) enquired, "Who knows about these men in the graves?" I know them," a person submitted. "When had they died?" he asked. "They had died during the period of polytheism," the man submitted. Thereupon he remarked:

"Men are punished in the grave. Had I not been afraid of your keeping away from burying your dead, I would have invoked Allah to let you hear something of the torment in the grave."

(Muslim)

Back-biting and Pollution of Urine Incur Torment in the Grave

Hadrat Ibn Abbas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) passed by two graves and remarked:

> "They are facing punishment, but not because of any major sin but due to minor ones they could keep from. These are the following:
>
> "He did not sit behind the curtain while making water and he was used to back-biting."

Thereafter he sent for a fresh twig, tore it asunder and fixed each in the two graves and remarked. When the Companions asked the reason, he explained:

> "May their punishment be lightened till the twigs get dried."

(Mishkat)

Particular Punishment for Particular Actions

Bukhari reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "I had a dream tonight that two men came to me, caught me and escorted me towards a sacred land. There I saw a person sitting and another one standing and having a spincers in his hand. He is tearing his one jaw up to the nape of the neck and repeats it with another one. This exercise continues. When I asked

about it the persons with me asked me to move ahead. I passed by a person who was lying and another person standing nearby with a heavy stone in his hand. The man with the stone breaks his head with the stone with terrible force. When he hits the head the stone rolls up to a distance. Before he could collect the stone his head becomes intact. This exercise is going on. When I enquired about it, the persons asked me to go ahead. I then arrived at a cave which was like an oven, narrow from above and wide at the bottom. It had burning fire and nude men and women. When the fire raises they are also raised and were likely to come out of it, but soon they go down with the fire setting below. When I enquire about, they ask me to go ahead. Thereafter I arrived at a canal of blood. I find a person standing at the centre, and another person standing at the bank of the canal with stones lying nearby. Whenever the person in the canal attempts to come out, the man at the bank hits his face with the stone so forcefully that he goes back to the starting point. On enquiry, they ask me to move forward. Now I come to a garden. It has a big tree and an old man with some children is sitting under the tree. Another person is found blowing with the bellows the burning fire nearby. Thereafter these two persons make me go up by climbing on the tree. There is a house at the centre of the house. They lead me inside the house. I had never seen a better house. It accommodated many men, women, children, old and young ones. Thereafter they make me come out of this house and lead above into a house which was more beautiful. It had old and young persons.

At last I said to both of them, "you have made me roam about the whole night, now tell me what are the mysteries behind all these phenomena?" They disclosed to me the following:

> "The person whose jaws were torn apart was a liar. He told a lie and his fabrications would find circulation far and wide. Thus he will be getting the same punishment till the Day of Judgment. The person whose head was going to be broken was the one who was taught the Holy Qur'an, but he kept on sleeping ignoring it during the night and did it so in the day. He will be treated like this till the Day of Resurrection. And those whom you saw in the cave of fire were the fornicators; men in the canal of blood were those living on interest; the old man under the tree was Hadrat Ibrāhim (peace and blessings of Allah be upon him) and the children were the immature children of the people; the person who was found blowing the fire with the bellows was the master of the Hell. The first house you entered was that of the Muslims in general and another one belonged to the martyrs; I am Jibril and this is Mikail. Thereafter I saw a white piece of cloud over my head. They said that it was my house. I asked them to leave me to enter my house. They said that my life span was yet to be completed hence I could not enter that house otherwise I might have been allowed to do so."

(Mishkat)

Talking of Earth with the Dead

Hadrat Abu Saeed (Allah be pleased with him) reports:

"Once the Messenger of Allah (peace and blessings of Allah be upon him) came out and saw some people having bursts of laughter so that their teeth became visible. Having seen their condition he remarked:

> "You must keep remembering death abundantly which curtails the taste of everything. Had you been doing so I would not have seen you in this state. Not a day passes that the grave says: "I am the house of strangeness; I am the house of loneliness; and I am the house of insects." Thereafter he added: "When a Believer is buried, the grave tells him. "Welcome home! In fact, you were dear to me. Now when you have been consigned to me you will see what a good treatment you get from me. Thereafter the grave is widened and a gate of Heaven is thrown open for you."
>
> "When a transgressor or an Unbeliever is buried, the grave tells him, "You are the most unwelcome! You have come to a very bad place. You were the most accursed. Now that you have been buried you will see how I treat you. Thereafter, she gets her squeezed forcefully so that ribs are broken. The Messenger of Allah (peace and blessings of Allah be upon him) demonstrated this by inserting his fingers into each other."

(Mishkat)

Those Being Safe from Torment of the Grave

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By One in Whose Hands lies my life, when the dead body is placed in the grave and people go back, he hears the sound of shoes. Hence if he is a Believer, his *salats* (prayer) come to this head, his *saum* (fasts) come to his right and *Zakat* to his left side, while *Nafl* (voluntary prayers) come behind his legs. If the torment advances from the headside his *salat* block the way; when it advances from the right side his *saum* stops it; when it comes left side *Zakat* comes in the way; and when it wants to intrude from the leg side, Nafl prayers stand in the way."

(Targheeb)

Reciter of Sura Al-Mulk and Alif Lam Mim Sajda

Hadrat Adbullah bin Abbas (Allah be pleased with him) reports that once a Companion of the Messenger of Allah (peace and blessings of Allah be upon him) pitched a tent at the grave without any knowledge about it. (While sitting in the tent) he found that a person was reciting Sura "Tabarakal ladhi biyadihil-mulk," till he came to the end. He reported this event to the Messenger of Allah (peace and blessings of Allah be upon him). Thereupon he said, "This Sura prevents from the punishment and it was saving him from the punishment of Allah."

(Mishkat)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Indeed the Qur'an has a Sura consisting of 30 *ayahs*. It interceded for a person till he was forgiven. And this is Sura 'Tabarakalladhi biyadihil mulk."
>
> (Mishkat)

Hadrat Khalid bin Madan (Tabei) says about Sura 'Tabarakalladhi biyadihil mulk' and Sura 'Alif lam mim' that these two Suras will fight for their reciter in the grave and will say, 'O' Allah! If we belong to your Book, accept our intercession in his favour. In case we do not belong to your Book, get us obliterated. These two will spread their wings like the birds and will save him from the torment of the grave."

(Mishkat)

Person Dying of Stomach Disease

Hadrat Suleman bin Saroor (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who dies of stomach disease will not be punished in the grave."
>
> (Ahmad, Tirmidhi)

Person Dying in the Night of or on Friday

Hadrat Abdullah bin Amr (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Any Muslim who passes away in the night of or on Friday will remain safe from the torment of the grave."
>
> (Ahmad, Tirmidhi)

Person Dying During Ramadan

Hadrat Anas bin Malik (Allah be pleased with him) would say:

لفظ الحدیث ان عذاب القبر یرفع عن الموتیٰ فی شہر رمضان و ترجمۃ علیٰ ان اللہ فی شہر رمضان متعلق بیرفع و فیہ احتمال آخر ان یکون متعلقا بالموت فیکون المعنیٰ ان الذین یموتون فی شہر رمضان لا یعذبون ۱۲ منہ عفا اللہ عنہ۔

> "Indeed, in the month of Ramadan, torment of the grave is lifted from the dead."
>
> (Baihaqi)

Dying Sick

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who dies in a state of sickness dies as a martyr. He will be saved from the torment of the grave and he will be getting sustenance morning and evening."
>
> (Mishkat)

Mujahid (fighter in the cause of Allah) and Shaheed (Martyr)

Hadrat Maqdam bin Madikarab (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings

be upon him) said:

Allah has six rewards for the martyrs:

1. **He is forgiven as soon as the first drop of blood drops and his Heavenly abode is shown to him.**
2. **He is saved from the torment of the grave.**
3. **He will remain safe from the embarrassment (when *sur*, i.e., horn will be blown on the Day of Resurrection).**
4. **He will have the crown on his head.**
5. **He will be given 72 celestial brides.**

Hadrat Abu Ayub (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who faces the enemy and remains stable till he either gets martyred or makes him subdued, he will be saved from the torment of the grave."
>
> (Nasa'i, Tabarani)

One Rejected by the Grave

Hadrat Anas (Allah be pleased with him) reports:

> "A person was the calligrapher of the Messenger of Allah (peace and blessings of Allah be upon him) who joined the polytheists. Thereupon the Messenger of Allah (peace and blessings of Allah be upon him) cursed him to be rejected by the grave. When he died, Hadrat Abu Talha (Allah be pleased with him) found him lying out of the grave. When he enquired about the matter, they told him that he was buried more than

once but every time he was pushed out of the grave."
(Bukhari, Muslim)

Presentation of Heaven or Hell Morning and Evening in *Barzakh*

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When anyone of you dies, he is presented Heaven or Hell morning and evening. If he is Heavenly, he is presented Heaven morning and evening; if he is Hellish he is presented Hell morning and evening."
> (Bukhari, Muslim)

Records of Deeds of the *Ummah* are Presented before the Messenger of Allah (p. b. u. h.)

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Both my life and death are benificial to you. Your Record of Deeds will be presented to me; if they are good I shall praise it; if they are bad, I shall invoke Almighty Allah for forgivenes."
> (Jama-ul-Fawaid)

If Darud[1] is sent to the Holy Mausoleum of the Messenger (p.b.u.h.) He Hears it Himself; the Angels Convey it if sent from a Distance

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If anyone sends Darud at my mausoleum I shall personally hear it; and if anyone sends Darud on me from a distance, the angels convey it to me."
>
> (Baihaqi)

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "There are many angels of Allah who roam about the earth and convey Darud of my *Ummah* to me."
>
> (Hakim, Nasai).

Barzakh Life of the Prophets (peace be on them)

After leaving this world, the Prophets (peace be on them) remain alive. Although it is said about the martyrs, several *ahadith* support the view that the Prophets (peace be on them) are alive even after final departure from the world. Famous narrator of *hadith*, Allama Baihaqi (mercy of Allah be on him) has written a treatise in support of this view.

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1. To send blessings on Prophet Muhammad (p.b.u.h)

Imam Qurtubi writes in his book *'Tazkirah'*:

> "The deceased Prophets (peace be on them), in short, have been made out of our sight, just like the angels whom we cannot see. Their souls are returned after being seized."

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The Prophets (peace be on them) are alive and they offer prayers in their graves."

(Abu Yala)

Hadrat Abu Darda (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Send Darud on me in abundance on Fridays, because on this day angels descend in great number. (Thereafter he added) Certainly those of you who send Darud on me, their Darud is conveyed to me."
>
> "What will happen when you are no more? the people submitted."
>
> "Darud will continue to be presented to me even after my demise, because the Prophets of Allah remain alive even in the next world. And this life is not spiritual but physical. The earth has certainly been prohibited from eating away the bodies of the Prophets. Hence they remain alive and sustenance is provided for them."

(Ibn Majah)

Hadrat Ibn Abbas (Allah be pleased with him) reports:

> "Once we were travelling with the Messenger of Allah (peace and blessings of Allah be upon him) between Makkah and Madina. He enquired about a valley. "It is the valley of Arzaq," the people submitted.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "It is as if I am looking towards Musa (peace be on him)." Saying this he added, "I see him passing through this valley with his fingers in his ears, praising his Lord."
>
> (Muslim)

Bodies of Some Martyrs of Uhad Found Intact

Mutta Imam Malik (mercy of Allah be on him) reports:

> "The hard currents of water erased the graves of Amr bin Jamuh and Abdullah bin Amr (Allah be pleased with them). These two Companions of the Messenger of Allah were martyred in the Battle of Uhad and both of them were buried in the same grave. When their grave was dug out to get their bodies buried at another place, they were found in a state that no change was brought about due to passage of time. It looked as if they had died just yesterday, while the Battle of Uhad was fought 46 years ago."

During his Caliphate, Hadrat Muawiyah (Allah be pleased with him) decided to construct a canal in Madina Munawwara. The graveyard of Uhad lay in the way. Hadrat Muawiyah

(Allah be pleased with him) proclaimed that the relatives of the dead get them transferred to any other place. When the dead bodies were going to be taken out, they were found intact. This event took place 50 years after the Battle of Uhad.

إِنِّيْ أَسْئَلُكَ خَيْرَ الْحَيَاتِ وَخَيْرَ الْمَمَاتِ وَأَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ وَأَنْ
تَتُوْبَ عَلَيَّ إِنَّكَ أَنْتَ رَبِّيْ أَنْتَ مَوْلَايَ وَأَنْتَ، لِيْ نِعْمَ الْوَكِيْلُ وَصَلَّى
اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا وَسَنَدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّآلِهٖ وَصَحْبِهٖ
أَجْمَعِيْنَ.

> "O Allah I ask Thee for a better life and a better death, and ask you to forgive me out of your Mercy and grant my repentence. Indeed, You are my Master and You are my best Doer; be Blessing of Allah be on the best of His creation i.e., on Muhammad (peace and blessings of Allah be upon him) and all his Companions.

States and Conditions of Hell

This treatise is divided in two parts: one deals with the states and conditions of the Hell; another with the Hellish people.

Depth of Hell

Hadrat Abu Musa Ash'ari (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said (while describing the depth of Hell):

> "If a stone is dropped into Hell, it will keep on falling for 70 years before reaching the bottom of Hell."
> (Ibn Hibban)

Hadrat Abu Hurairah (Allah be pleased with him) reports

> "Once we were sitting in the company of the Messenger of Allah (peace and blessings of Allah be upon him) that we heard the sound of falling of an object.

Thereupon the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Do you know what sound is it?"

"Allah and Messenger know well," we submitted.

"This is a stone which was dropped by Allah from the mouth of the Hell, and it has now reached the bottom after continuous falling for 70 years; it was the sound of the falling of the same stone."

(Muslim)

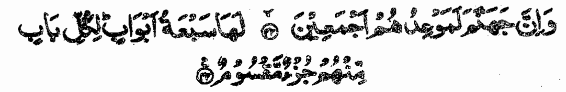
Walls of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

"Four walls have been surrounding Hell. The width of every wall is a distance of 40 years walking."

Gates of Hell

The Holly Qur'an describes the gates of Hell in these words:



"And verily, Hell is the promised abode for them all! To it are seven Gates: for each of those Gates is a (special) class (of sinners) assigned."

(Q. 15: 43-44)

The Messenger of Allah (peace and blessings of Allah be upon him) has himself said:

> "Hell has seven gates; one of them is for one who draws sword against my *Ummah*."
>
> (Mishkat)

Fire and Darkness of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Hell was blown for one thousand years so that its fire turned red; it was then blown for another one thousand years so that it became white; it was again blown for one thousand years and it turned black. At present, Hell looks black and dark."
>
> (Tirmidhi)

Bukhari and Muslim report the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "The fire you burn is the 70th part of the Fire of Hell".

Degrees of the Torment of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Among the men of Hell, the least punishment awarded to one will be that both his shoes and laces will be that of fire which will make his head boil like a cauldron so that he will think he is getting the most severe punishment, although his punishment will be the least."
>
> (Bukhari, Muslim)

Muslim reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "On the Day of Resurrection, a Hellish person, who would indulge in lusts most of all, will be caught and dipped into the Hell and then asked:
>
> "O son of Adam, have you ever had comforts of life?"
>
> "Never by Allah, I have never enjoyed comforts of life," he will reply.
>
> "Again, on the Day of Resurrection, a Heavenly person, who had been besieged with troubles in worldly life, will be made to dive into Heaven and then asked:
>
> "O son of Adam, have you ever experienced any trouble?"
>
> "By Allah, I have never faced any trouble," he will reply.

Breath of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said :

> "When heat is on the rise, *Zuhr* (Midday) prayer should be a little delayed, because the severity of heat is due to the heat of Hell."

He further said:

> "Once the Hell complained to Almighty Allah against the rising heat so that one part is eating into another part. Thus the Lord of the Worlds allowed to have two

> breaths —— one during summer and another during winter. Thus the heat you feel is the effect of the stroke of Hell (with the breath taken out) and the rigid cold you feel is also the effect of the breath (taken in).
>
> **(Bukhari)**

According to a tradition of, Hell is inflamed everyday at noon.

Fuel of Hell

The Holy Qur'an says :

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

> "O ye who believe ! Save yourselves and your families from a Fire whose fuel is Men and stones."
>
> (Q. 66:6)

What are these stones at all? Regarding this Hadrat Ibn Mas'ud (Allah be pleased with him) has said:

> "Stones that are fuel of Hell are made of sulphur (brimstone) which Almighty Allah created in the nearest heaven on the day heaven and earth were created."
>
> **(Hakim)**

Besides these brimstones, those idols of the polytheists will also be found in Hell which they used to worship.

The Holy Qur'an says :

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

"Verily ye, (Unbelievers), and the (false) gods that ye

> worship besides Allah, are (but) fuel for Hell! To it will ye (surely) come !"
>
> (Q. 21:98)

Layers of Hell

It has already been mentioned that Hell has seven gates.

Hadrat Ali (Allah be pleased with him) has said that the gates of Hell are one upon another. It indicates that Hell has layers.

According to Allama Ibn Kathir (mercy of Allah be on him) Hell has seven gates.

The Holy Qur'an says :

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ

> "The Hypocrites will be in the lowest depths of the Fire."
>
> (Q. 4:145)

Islamic scholars have named each layer with its details. According to them they are the following :

1. Hawia : This is for the Hypocrites, Pharoah and his associates.

2. Jahim : This is above *Hawia* which is for the polytheists.

3. Saqar : This is above Jahim which is for the *Saibeen*, a sect having no religion.

4. Nati : This is the fourth one which lies above *Saqar* which is for *Iblis* and his associates.

5. Hatma : This is the fifth one which lies above *Nati* and belongs to the Jews.

6. Sa'ah : This is meant for the Christians.

7. Jahan'num : This is the seventh and the uppermost which is meant for general Muslim sinners.

Special Neck of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said :

> "On the Day of Resurrection, a neck will come out from Hell, having two eyes, two ears and one tongue to see, hear and speak. It will say that it has been appointed on three kinds of persons :
>
> a. On every rebellious and stubborn;
>
> b. On everyone having an associate with Allah; and
>
> c. On painter of picture.

(Tirmidhi)

Shut Inside the Pillars of Fire

The Holy Qur'an says :

نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

"(It is) the Fire of Allah kindled (to a blaze), that which doth mount (right) to the Hearts; it shall be made into a vault over them, in columns outstretched."

(Q. 104: 6-7-8-9)

When a person burns with fire, he dies before it reaches his heart. But since there is no death in Hell, the Fire will go up to heart with the entire body. Here pillars of Fire means high Flames of Fire the Hellish men will be besieged with.

(Bayan al-Qur'an)

Number of Angels Appointed for Hell

The Holy Qur'an indicates their number as 19:

عَلَيْهَا تِسْعَةَ عَشَرَ ۝

"Over it are Nineteen."

(Q. 74:30)

They have been appointed to carry out different duties assigned to them by Allah.

The Holy Qur'an says :

عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"..... Over which are (appointed angels stern (and) severe, who flinch not (from Executing) the Command they receive from Allah, but do (precisely) what they are commanded."

(Q. 66:6)

Wrath of Hell

The Holy Qur'an says:

وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ۝ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟
لَهَا شَهِيقًا وَهِىَ تَفُورُ ۝ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ

"For those who reject their Lord (and Cherisher) is the Chastisement of Hell: and evil is (such) destination. When they are cast therein, they will hear the (terrible) drawing in of breath even as it blazes for the almost bursting with fury."

(Q. 67: 6-7-8)

and,

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ۝ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝

"When it sees them from a place far off, they will hear its fury and its raging sigh. And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then!"

(Q. 25: 12-13)

Ibn Abi Hatim reports that the Messenger of Allah (peace and blessings of Allah be upon him), after reciting '*Idha ra'at hum*', proved the two eyes of Hell.

The Holy Qur'an says:

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝ وَجَمَعَ فَأَوْعَىٰ ۝

"Inviting (all) such as turn their backs and turn away their faces (from the Right), and collect (wealth) and hide it (from use)!"

(Q. 70: 17-18)

It is mentioned in Ibn Khatir that Hell will pick evildoers from the Resurrection ground as the animals pick their foodgrains. This *ayah* refers to those who are in the habit of hoarding wealth.

Hadrat Qatadah (Allah be pleased with him) writes in his commentary of this *ayah* :

> "One who falls to make any discrimination between permitted and prohibited and does not expend inspite of clear order from Allah is unfortunate."

Hadrat Abdullah bin Hakim would never fasten the mouth of his purse for fear of this *ayah.*

Hadrat Hasan Basri (mercy of Allah be upon him) used to say:

> "O Son of Adam ! you hear the threat and denunciation of Allah and still go on collecting wealth and property."

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Resurrection Man will be brought like kids (in a state of disgrace) to Allah, the Almighty who will ask him:
>
> "Did I not give you wealth and property, cattle and slaves and other favours? What did you do by way of thanks?"

Thereupon he would say:

> "My Lord! I collected wealth and property, multiplied it more and left behind more than I had. Thus let me bring all that."
>
> In short, that man had sent nothing ahead in the form of virtues. Hence he will be cast into Hell.
>
> (Trimidhi)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "His house is the world who has no house; his wealth who has no wealth; and he collects for the world who has no wisdom at all."
>
> (Mishkat)

Reins of Hell and Angels Drawing them

Hadrat Ibn Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "That Day, Hell will be brought pulled by 70 thousand angels appointed at each of the 70 thousand reins."
>
> (Muslim)

Hafiz Abdul Aziz Mundhari (mercy of Allah be upon him) writes in his al-Targheeb wal-Tarhib from Hadrat Ibn Abbas (Allah be pleased with him):

> "In case the angels leave the reins of Hell,it will take all the good and bad elements in its grip."

Snakes and Scorpions of Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily, there are long-necked camel-like snakes in Hell that anyone of them if sting a Hellish person, he will feel pain for 40 years."

He then added:

> "Verily, there are donkey-like scorpions in Hell that if anyone of them sting a Hellish person he will feel pain for 40 years."
>
> (Ahmad)

The Holy Qur'an says:

زِدْنَٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

> "For them will We add Chastisement to Chastisement for that they used to spread mischief."
>
> (Q. 16:88)

No Death in Hell

The Holy Qur'an says:

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

> "No wise will the (punishment) be lightened for them, and in despair will they be there overwhelmed."
>
> (Q. 43:75)

and,

لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا

> "No term shall be determined for them, so they should die, nor shall its Chastisement be lightened for them."
>
> (Q. 35:36)

That is to say, nobody can die of torment of Hell and they will remain alive in spite of limitless trouble.

According to a *hadith* when Heavenly people will go to

Heaven and Hellish people to Hell, Death will be brought in the shape of ram. Thereafter a proclaimer will proclaim:

> "O' Heavenly people, now there will be no death; O' Hellish people, now there will be no death. Having heard this call, the Heavenly people will become overjoyed and the Hellish people will become more saddened."
>
> **(Bukhari, Muslim)**

Call of Hell

The Holy Qur'an says:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

> The Day We will ask Hell, "Art thou filled to the full?" It will say "Are there any more (to come)?"
>
> (Q. 50:30)

According to the *hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Hellish people will continue to be thrown into Hell but in spite of being filled to the brim, it will demand more. In the end, Almighty Allah will put His leg into it and it will get satisfied."
>
> **(Mishkat)**

No Salvation from Punishment Inspite of Keeping Patience

It is a custom in the worldly life that one gets comfort after practising patience but it has been said about the torment of Hell.

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

"Burn ye therein: The same is it to you whether ye bear it with patience, or not: yet but receive the recompense of your (own) deeds."

(Q. 52:16)

Thorn of Fire as Food and Drink for Hellish People

The Holy Qur'an says:

تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝

"The while they are given, to drink, of a boiling hot spring, no food will there be for them but a bitter Dhari which will neither nourisher nor satisfy hunger."

(Q. 88:5-6-7)

Dhari is a thorny tree which is so mischievous that even animals keep away from it. In case they eat it, they will die in no time.

Foul Pus

The Holy Qur'an says:

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ۝ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝ لَّا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝

"So no friend hath he here this day. Nor hath he any food except the foul pus from the washing of wounds, which none do eat but those in sin."

(Q.69:35-36-37)

Zaqqum

The Holy Qur'an says:

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي
فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾

"Verily the Tree of Zaqqum will be the food of the sinful, —— like molten brass; it will boil in their insides, like the boiling of scalding water."

(Q.44:43-44-45)

and,

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ
مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾
هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

"Then will ye truly, —— O ye that go wrong, and deny (the truth); ye will surely taste of the Tree of Zaqqum. Then will ye fill your insides therewith, and drink Boiling Water on top of it: Indeed ye shall drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requital!"

(Q. 56: 51-56)

and further,

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

"For it is a tree that springs out of the bottom of Hell-fire: the shoots of its fruit-stalks are like the heads of devils."

(Q. 37: 64-65)

Zaqqum is a famous tree which is terribly bitter, but the bitterness of the tree of Hell is beyond any comparison. What a horrible scene would be when they would eat from that tree and drink boiling water and too like thirsty camels.

The Holy Prophet (peace and blessings of Allah be upon him) said:

> "If a drop of *Zaqqum* is caused to drip on the earth, it is sufficient to turn all the foods of the worldly people distasteful."
>
> (Tirmidhi, Ibn Hibban)

Ghassaq

The Holy Qur'an says:

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَمِيمًا وَغَسَّاقًا ۝

> "Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold."
>
> (Q. 78: 24-25)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If a bucket of Ghassaq is dropped into the world, the people of the entire world would get rotten."
>
> (Tirmidhi, Hakim)

What is Ghassaq? Scholars have explained it in various ways:

1. It is the foul pus of Hellish people.

2. It is the tears of Hellish people.
3. It means Hellish punishment with biting cold.
4. Rotten and cold pus which cannot be drunk due to severe coolness.

Melted Brass

The Holy Qur'an says:

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

"If they implore relief they will be granted water like melted brass, that will scale their faces, how dreadful the drink! How uncomfortable a couch to recline one!"

(Q. 18:29)

Boiling Fetid Water

The Holy Qur'an says:

وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

"He is given for drink, boiling fetid water, in gulps will he sip it, but never will he be near swallowing it down his throat: Death will come to him for every quarter, yet will not die."

(Q. 14:17)

Boiling Water

"The Holy Qur'an says:

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

"........ shall dwell forever in the Fire, and be given to drink, boiling water so that it cuts up their bowels (to pieces)."

(Q. 47:15)

Food that Chokes

The Holy Qur'an says:

إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

"With Us are Fetters (to bind them), and a Fire (to burn them). And a Food that choke, and a Chastisement Grievous."

(Q. 73: 12-13)

Hadrat Abu Darda (Allah be pleased with him) reports that the Messenger of Allāh (peace and blessings of Allah be upon him) said:

Hellish people will be caused hunger so intensely that will itself be proved equal to the terrible torment which will be awarded. Thus they will implore for food and they will be given food that will stick to the throat, i.e.. it will neither go in nor come out."

(Mishkat)

Different Ways of Punishment

Fire of Hell and its scorching heat, snake, scorpion, food and drink, darkness these are the ways of punishing Hellish people, but the Qur'an and *Hadith* show many other ways of chastisements too. A few of them are given below:

Boiling Water Poured over Heads

The Holy Qur'an says:

يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

"Over their heads will be poured out boiling water. With it will be melted what is within their bodies. As well as (their) skins.'

(Q. 22: 19-20)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily boiling water will be poured out over the heads of Hellish people which will cut everything in his stomach, and he will be restored to the previous state, and this exercise will continue."
>
> **(Tirmidhi, Baihaqi)**

Maces of Iron

The Holy Qur'an says:

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

> "In addition there will be maces of Iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said). "Taste ye the Chastisement of Burning!"
>
> **(Q. 22:21-22)**

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If the mace of iron is put on the ground all the men and jinn put together cannot lift it."
>
> **(Ahmad)**

Fresh Skins

The Holy Qur'an says:

كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

> "Those who reject Our Sings. We shall soon cast into the Fire: as often as their skins are roasted through.

Different Ways of Punishment

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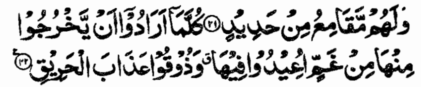
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> "Those who reject Our Sings. We shall soon cast into the Fire: as often as their skins are roasted through.

> We shall change them for fresh skins, that they may taste the Chastisement: for Allah is Exalted in Power, Wise."
>
> (Q. 4:56)

Hadrat Hasan Basri (mercy of Allah be upon him) is reported to have said:

> "The Fire will be burning the Hellish people 70 thousand times every day. And everytime the Fire burns them, it will be said: "Be as it is, and they will become so."

Chastisement for Concealing Knowledge

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who conceals what is asked by way of gaining knowledge, will have the bridle of Fire in his mouth."
>
> (mishkat)

Chastisement for Drinking Wine or Something Intoxicating

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "My Exalted Lord has sworn by His Honour that whoever among His Servants drinks even a drought of wine will be given pus to drink in the same quantity; and whoever abandons it for His fear will be made to

drink from clean and pure cisterns."

(Ahmed)

Muslim reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah has made a vow that anyone who drinks any intoxicating thing will be made to drink *tinatul khabal* on the Day of Resurrection." The Companions (Allah be pleased with them) submitted:

"What is *tinatul khabal* ? طِينَةُ الْخَبَالِ

He explained:

"It is the sweat of the Hellish people."

(Mishkat)

Preaching Without Practice

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the night of Ascension I saw some people whose lips were going to be cut with the scissors of Fire. I asked:

" O' Jibril who are they?"

"These are those preachers of your *ummah* who give a call for righteous deeds and forget about themselves; they read and recite the Book of Allah but do not put it into practice," he said

(Mishkat)

Bukhari and Muslim report, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Judgment, a person will be brought and cast into Hell. His intestines will come out immediately and he will start revolving like the ass with the grinding stone. Having seen this, the men of Hell will centre round him and ask:

"What happened to you? Would you ask us to do the good and shun the evil?"

"Yes, of course! I would ask you to do the good and shun the evil but did not do so myself."

Punishment for Using Utensils of Gold and Silver

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

"One who eats and drinks in the utensils of gold and silver or the utensils having something of these metals will have his stomachs filled with Fire of Hell."

(Darqutni)

Punishment for the Photographers and Painters

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

"The photographers and painters will be given severest punishment."

(Bukhari, Muslim)

He is reported to have said further:

"Every photographer and painter will be in Hell; his

> pictures will be changed into a living figure who will be giving punishment to him."
>
> **(Bukhari, Muslim)**

Hadrat Ibn Abbas (Allah be pleased with him) said expressing his opinion about the above ***hadith***:

> "If it is essential for you to make a picture, let trees and soulless objects be your subject."
>
> **(Mishkat)**

Punishment for Suicide

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "One who commits suicide falling from a mountain will be in Hell," and keep on ascending and descending. One who dies by taking poison will have his poison in his hand and will be taking it in Hell; and the person who kills himself with an object of iron, he will keep on piercing his stomach with an iron object in the Fire of Hell."
>
> **(Bukhari)**

Punishment for the Arrogants

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The arrogants will be raised in the form of ants. keeping the body of ants but faces of humans. They will be driven towards the jail of Hell very disgracefully."
>
> **(Mishkat)**

Punishment for Dissembling Devouts

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "Seek refuse with Allah from the well of sorrows." "What is this well of sorrows," the Companions submitted.

He explained :

> "There is a ditch in Hell and which is such that Hell itself seek refuge from it 400 times a day."
>
> "Who will be cast into it," the Companions submitted.
>
> "The devoutes who keep on showing their virtuous deeds," said the Messenger of Allah (peace and blessings of Allah be upon him)
>
> (Mishkat)

Mountain of Fire

The Holy Qur'an says:

سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

"Soon will I visit him with a mount of Calamities!"

(Q. 74:17)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Sa'ud is a Mount of Fire upon which Hellish people will be made to ascend for 70 years and the same he

will take in falling from the same place and this exercise will continue."

(Tirmidhi)

Very Long Chain

The Holy Qur'an says:

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

"(The stern command will say): "Seize ye him, and bind ye him, and burn ye him in the Blazing Fire. Further, insert him in a chain, whereof the length is seventy cubits!"

(Q. 69: 30-32)

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

"If a piece of tin is dropped from sky to earth, it will touch the ground before the nightfall, which is the duration of 500 years of journey. If it is left from one side of the chain of Hell, it will reach another side after a run of 40 years."

The Holy Qur'an says:

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

"For the Rejecters we have prepared Chains, Yokes, and a Blazing Fire."

(Q. 76:4)

The Holy Qur'an says:

فَسَوْفَ يَعْلَمُونَ ۝ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ۝ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ۝

"But soon shall they know, when the yokes (shall be) round their necks, and the chains; they shall be dragged along, in the boiling fetid fluid; then in the Fire shall they be burned ."

(Q. 40: 70-72)

Garments of Liquid Pitch

The Holy Qur'an says:

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ۝

"Their garments of liquid pitch, and their faces covered with Fire."

(Q. 14:50)

According to Hadrat Ibn Abbas (Allah be pleased with him) *qateran* is the melted brass. Hellish people will be given to wear this dress which is terribly hot."

(Ibn Kathir)

Muslim reports the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

"The woman who cries at the dead and does not repent before her death, will be raised in a state that garments of liquid pitch will be given her to wear."

The Holy Qur'an says:

فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ

"But those who deny (their Lord), for them will be cut out a garment of Fire."

(Q. 22:19)

Tauntings of the Inspectors of Hell

Besides many physical tortures and Chastisement, Hellish people will have to endure one more torment, and that is the taunting and reproaching of the Inspectors of Hell.

The Holy Qur'an says:

قِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ۝

"Taste ye the Chastisement of the Fire, that which ye were wont to reject as false."

(Q. 32:20)

Hadrat Zayd bin Aslam (Allah be pleased with him) reports:

> "Once Hadrat Umar (Allah be pleased with him) asked for water. He was given water mixed with honey. But he refused to drink it saying: `Although it is tasteful but I won't take it because I have read in the Holy Qur'an that Almighty Allah condemns those who run after one's desire in this world and he will be told that he had enjoyed comforts of life in the world; I fear of the same consequences."

States of the Hellish

Majority of Women in Hell

The Messenger of Allah (peace and blessings of Allah be upon him) said :

> "I glanced at Heaven and found majority of poor people; I looked at Hell and found majority of women."
>
> (Mishkat)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports:

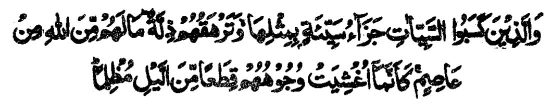
> "Once the Messenger of Allah was going for saying Eid prayer that he passed by some women in the way of the prayer ground and remarked :
>
> "O women! give charity, for I have seen most women in Hell."
>
> "Why?" the women submitted.
>
> "It is because you curse and show ungratefulness to

your husband most."

(Bukhari, Muslim)

Ugliness of Hellish People

The Holy Qur'an says:



"But those who have earned evil will have a reward of the like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of night."

(Q. 10:27)

This *ayah* makes it clear that the faces of Hellish people will be extremely black.

Hadrat Adbullah bin Umar (Allah be pleased with him) is reported to have said:

> "If anyone from Hellish people is driven out to the world, all the worldly people will die of his terrible face and terrific stink. Having said so, Hadrat Adbullah (Allah be pleased with him) wept bitterly.

The Holy Qur'an says:

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝

"The Fire will burn their faces, and they will therein grin, with their lips displaced."

Tears of Hellish People

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) to have said to his Companions (Allah be pleased with them):

> "O people! Weep or at least appear to be weeping, for Hellish people will weep in Hell so much so that drains of tears will flow from their faces; when tears will dry up, blood will start flowing and thus causing sore in the eyes."
>
> (Sharh Sunnah)

Tongue of Hellish People

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily the tongue of the Unbelievers will be pulled out up to one or two 'fersakh'[1] and people will walk over it."

Bodies of Hellish People

The Messenger of Allah (peace of blessings of Allah be upon him) said:

> "The distance between the two shoulders of an Unbeliever is so wide that it will take three days if a mount covers it rapidly; his jaw-tooth is equal to

1. One 'fersakh' is equal to three miles.

> Mount Uhad, and the thickness of his skin is equal to the passage of three days."
>
> (Muslim)

Tirmidhi reports the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, the jaw-tooth of the Unbeliever would be equal to Mount Uhad; his thigh would be equal to Mount Baida; and his sitting place would be as long and wide as the distance between Madina and Rabdha village."
>
> (Mishkat)

Falling into Hell While Passing Througi. Pulsirat[1]

The Holy Qur'an says:

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

> "Not one of you but will pass over it: this is, with thy Lord, a Decree which must b accomplished."
>
> (Q. 19:71)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "*Plu'sirat* will be established on the back of Hell. And among the Prophets, I shall be the first to pass over it with my *Ummah*. That Day only the Prophets will speak and the words will be: *Allahumma sal'lim sal'lim*.

1. The bridge over which the righteous will pass into paradise.

Thereafter he said:

> "Hell has crooked nails like those of thorns. On the Day or Resurrection they will try to drag the wrong-doers towards Hell and with the result some of them will fall into Hell. Some of them will never come out while others will come out after being punished.
>
> According to some other traditions some of them will pass over in the twinkling of an eye; while others will pass over with the lightning speed, some with the speed of wind, fast running horses and camels; some of them will pass over peacefully, some after being injured, while some of them will be pushed into Hell upside down."
>
> **(Bukhari, Muslim)**

The Holy Qur'an says:

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظّٰلِمِينَ فِيهَا جِثِيًّا

> "But we shall save those who guarded against evil, and we shall leave the wrong-doers therein, (humbled) to their knees."
>
> **(Q. 19:72)**

Nature of Entrance

The *ayahs* of the Holy Qur'an describe the nature of entrance of Hellish people.

وَّنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا

"And We shall drive the sinners to Hell. (like thirst

cattle driven down to water)."

(Q. 19:86)

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

"The Day they will be dragged through the Fire on their faces, (they will hear): Taste ye the touch of Hell."

(Q. 54:48)

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

"Then they will be thrown headlong into the (Fire), they and those straying in evil, and the whole hosts of Iblis together."

(Q. 26: 94-95)

Hadrat Ibn Abbas (Allah be pleased with him) has said explaining the above *ayahs*:

"Hands and legs of the sinners will be broken into pieces and they will be cast into Hell."

(Al-Targhib wal-Tarhib)

The Holy Qur'an says:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

"Bring ye up," I shall be said, "the wrong-doers and their wives, and the things they worshipped— besides Allah, and lead them to the way to the (Fierce) Fire! But stop them, for they must be asked: "What is the matter with you that ye help not each other?" Nay, but

that they shall submit (to judgment).

(Q. 37: 22-26)

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾

"The Day that their faces will be turned over in the Fire, they will say: Woe to us! would that we had obeyed Allah and obeyed the Messenger! "

(Q. 33:66)

Satan Addressing Hellish People

On one hand Hellish people will be repenting for following Satan. On the other hand, the devil will be condemning them.

The Holy Qur'an says:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَ
لُومُوا أَنفُسَكُم مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن
قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

"And Satan will say when the matter is decided: 'It was Allah Who gave you a promise of Truth : I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me; then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be grievous Chastisement."

(Q. 14:22)

The Hellish will indeed when Satan will absolve himself of all aiding and abetting to the evil-doers. Now one can just imagine the anger and anguish of the Hellish.

Wrath of Hellish People on the Misleaders

Hellish people will grow very angry against their misleaders and they will tell:

إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَيْءٍ

"For us, we but followed you; can ye then avail us at all against the Wrath of Allah?"

(Q. 14:21)

They will reply:

قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ

"If we had received the guidance of Allah, we should have given it to you; to us it makes no difference (now) whether we rage, or bear (these) torments with patience: for ourselves there is no way of escape."

(Q 14:21)

Following is wrath against the misleaders, they will submit to Almighty Allah:

رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

"Our Lord! Show us those, among jinns and men, who misled us: we shall crush them beneath our feet, so that they become the vilest."

(Q. 41:29)

Arguments with the Inspectors of Hell

Hellish people will start arguing and entreating with the Inspectors of Hell:

ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

"Pray to your Lord to lighten us the Chastisement for a Day (at least)!"

(Q. 40:49)

They will reply:

أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ

"Did there not come to your messengers with clear sings?"

(Q. 40:50)

Thereupon Hellish people will reply "Bala, i.e., yes, they would come but we didn't listen to what they said to us. Thereupon the angels will reply:

فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

"They will reply, "Then pray (as ye like): But the Prayer of those without Faith is nothing but (futil) wandering) in (mazes of) error."

(Q. 40:50)

Thereafter they will submit to the master of Hell:

يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

" O' Malik! would that thy Lord put an end to us!" He will say. "Nay. but ye shall abide!"

(Q. 43:77)

At least they will pray to Almighty Allah for none is more Exalted than He:

رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ۝

"They will say: "Our Lord! Our misfortune overwhelmed us, and we became a people astray! Our Lord! Bring us out of this; if ever we return (to evil), then shall we be wrong-doers indeed!"

(Q. 23: 106-107)

Hadrat Abu Darda's (Allah be pleased with him) used to say:

"On this observation of Allah, the Exalted they will get disappointed and will start braying like asses."

(Mishkat)

Ibn Kathir says that their faces will change and become disfigured to the extent that some of the Heavenly persons will come with intercession but will fail to recognise the Hellish ones. On watching them the Hellish will say:

"I am so and so"

"You are wrong; we recognise you not", they will say. Thereafter the gates of Hell will be closed."

Screaming and Crying of Hellish People

Almighty Allah says:

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۝ خَٰلِدِينَ فِيهَا

"Those who are wretched shall be in the Fire: there will be for them. Therein (nothing but) the leaving of sighs and sobs." (Q. 11:106)

Ransom for Salvation from Chastisement of Hell

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن
سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ

"Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Chastisement on the Judgment."

(Q. 39:47)

Sura Ma'arij denotes that on that Day every sinner will express his desire to get rid of this Chastisement even after offering his sons, wife, brother and his entire family. But there will neither be any wealth and property to be offered in return for wrong deeds; even if these things are there nothing from these will be accepted.

The Holy Qur'an says:

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

"As to those who reject Faith, if they had everything on earth, and twice repeated, to give as ransom for the Chastisement of the Day of Judgement, it would never be accepted of them. Theirs would be a grievous Chastisement." (5:36)

Laughter Of The Heavenly People

The Holy Qur'an says:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝ عَلَى الْأَرَائِكِ يَنظُرُونَ ۝

"But on this Day the Believers will laugh at the Unbelievers: on raised couches they will command (a sight) of all things."

(Q. 83:35).

Hadrat Qatada (Allah be pleased with him) is reported to have said that Heavenly people will see the state of Hellish people through the windows and will laugh at them out of revenge as they used to laugh at the Believers in the world.

They would laugh at them by winking at one another and talk about them in jest.

The Holy Qur'an says:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝

"Those in sin used to laugh at those who believed."

(83:29)

It is mentioned in Sura Muminun that Allah, the Exalted will say addressing the Hellish:

"A group of Believers would say: 'O our Lord ! we believed and hence forgive us and send your mercy on us and You are the greatest of all the mercifuls"; "but you laughed at them and kept yourselves away from remembering Me. I have, today, given you the return of patience. "

Anxiousness and Trust

The events concerning Hell and Hellish people which you have read till now are not meant for giving a bird's eye view and then to be forgotten.

In fact all the events and incidents mentioned so far are liable to be gone through again and again and life can be changed for the better by following them. But the basic fact is keeping Faith in Almighty Allah and His Messenger and taking account of one's deeds and misdeeds.

The Believers always keep taking stock of their lives and seeing mercy, forgiveness and salvation from Fire of Hell. How can it be possible that the person who is aware of all these sad plights keep himself engaged in running after comforts and luxuries of life?

The Messenger of Allah (peace and blessings of Allah be upon him) has said:

> "Hell has been concealed under pleasures, while Heaven under unpleasant things."
>
> (Bukhari, Muslim).

That is to say, those indulged in pleasures of life are doing something which lead to Hell while the unpleasant tasks lead to Heaven. Those people are foolish who think that they will get rid of the sorrows and sufferings of life by committing suicide.

In fact, if Fire of Hell, its snakes, scorpions, garments of Fire, modes of Chastisements, food of Hell, etc., are kept in view, the people seeking high posts, chairs in Parliament, Assemblies and Corporations, collecting or minting money, constructing buildings and making properties will cease to proceed on wrong ways leading to Hell.

Can anyone who has knowledge about the hunger in Hell abandon *Saums* (fasts)? Can anyone fail to offer Salat (prayer) who knows about the sufferings in Hell? Can anyone paint a picture who knows the consequences of doing it? Can anyone drink wine who is aware of the punishment of drinking in Hell? No, not at all.

Truly speaking, we pay only lip service to the consequences of Heaven and Hell. What is required is the Faith and Trust in their existence.

Hadrat Ali (Allah be pleased with him) said:

> "If Heaven and Hell are put before me, they will add nothing to my Faith and Trust. That is to say, my Faith in the Unseen is so strong that I don't believe even my healthy eyes in comparison to it."
>
> (Ahmad)

The Holy Prophet (peace and blessings of Allah be upon him) once asked Hadrat Jibrail:

> "What's the reason that I have never seen Mikail (Michael)
>
> "The day Hell was created, Mikail never laughed!" he submitted.

Muslim reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By One Whose possession my life lies in, had you viewed that scene that I have viewed, you would weep more and laugh less! The Companions (Allah be pleased with them) submitted:
>
> "What have you seen?"
>
> "I have seen Heaven and Hell."

(Targhib)

Hadrat Ibn Masud (Allah be pleased with him) says:

> "I wonder that people laugh although they are not sure of being safe from Hell."

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports:

> "Once the Messenger of Allah (peace and blessings of Allah be upon him) came out and saw the people laughing heartily. Thereupon he remarked:
>
> "Had you remembered that which wipes out pleasures of life (i.e., death) you would have found no time for doing what I see."

(Mishkat)

In short, the wise is one who make efforts to mend his

Hereafter, because when besieged with torment he repents and entreats:

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝ مَآ أَغْنٰى عَنِّيْ مَالِيَهْ ۝ هَلَكَ عَنِّيْ سُلْطٰنِيَهْ ۝

> "Ah! would that (Death) had made an end of me! Of no profit to me has been my wealth! My power has perished from me!"
>
> (Q. 69: 27-29)

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "Seek Heaven as far as possible and keep away from Hell as far as possible, for the seeker of Heaven and the escapist of Hell cannot have (careless) sleep. "
>
> (Al-Targhib wat-Targhib)

Hadrat Yahya bin Muadh (Allah be pleased with him) is reported to have said:

> "If a man fear Hell as much as he fears poverty, he is sure to go straight to Heaven."

When Hadrat Muhammad bin al-Munkadir wept he would rub his tears with his mouth and beard. He explained it that he had been made known that Fire of Hell would not reach the spots which had been touched by the tears.

An Ansari offered *tahajjud* prayer and wept bitterly saying:

> "I request you O' Allah to look into my affairs."

Having seen this, the Messenger of Allah (peace and blessings of Allah be upon him) remarked:

"You have made angels to weep."

Hadrat Zainul Abdin (Allah be pleased with him) was once saying *Salat*. In the meantime his house was set on fire. But he kept himself engaged in salat. When the people asked:

> "Were you not aware?"
>
> "The FIre of the Hereafter kept me unaware of the fire of the world", he remarked.

A certain personused to go to bed for sleeping but could not sleep inspite of all his efforts. Thus he would get up and begin to say *salat*. He would then entreat Almighty Allah.

> "O Allah, You know it very well that the fear of the fire of Hell has constantly broken my sleep."

Having said so he would resume his prayer.

It is reported that Hadrat Abu Yazid would always keep weeping. When he was asked the reason he explained:

> "Had Allah said that if you sinned you would have been made a captive in a bathroom, I could keep control over my shedding tears; how can I check my tears; when I have been frightened with the Fire of Hell on committing sin."

Conclusion

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ۔ (ترغيب عن مسلم)

O' Allah I seek your refuge from the Chastisment of Hell; I seek Your refuge from the toement of the grave, and from the mischief of Anti-Christ, and from the calamities of life and death.

Hadrat Anas (Allah be pleased with him) reports :

The Messenger of Allah (peace and blessings of Allah be upon him) would so often invoke:

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

"Our Lord! Give us good in this world and good in the Hereafter. And save us from the torment of the Fire!" (Q. 2:201)

The Messenger of Allah (peace and blessings of Allah be

upon him) told a Companion named Muslim (Allah be pleased with him):

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

> "If say *Allahumma ajirni minan 'nare'* seven times after Maghrib (after sunset) prayer before talking to anyone and die the same night, you will get salvation; similarly, if you do so after Fajr (before sunrise prayer you will get salvation."
>
> (Abu Dawud)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who seeks Heaven three times, it invokes Allah: '*Allahumma adkhilhul-jannatah*' (O' Allah! make him enter the Paradise)".

Similarly, anyone who seeks refuge from Hell, it invokes Allah:

اَللّٰهُمَّ اَدْخِلْهُ الْجَنَّةَ

> "*Allahumma ajirhu minannare*" (O' Allah! save him from Hell).
>
> (Targhib)

Last Lines

"This is enough for men of understanding; and for the neglectful, even a volume is useless. The readers are requested to pray for mercy of Allah upon me."

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ ثُمَّ فَاخْرُجْ مِنْ دَارِكَ الَّتِيْ خَرَّبْتَهَا اِلٰى دَارِكَ الَّتِيْ عَمَّرْتَهَا۔

Resurrection Ground



الحمد لله رب العالمين والصلوٰة والسلام على رسوله
سيدنا محمد وآله واصحابه اجمعين ؕ

Whoever has come to this world has left it for another one. Having completed his life in this mortal world he reaches *Barzakh* passing through many hazards. In *Barzakh* there are Chastisement and sufferings as well as ease and comforts. Everyone passes through this stage according to his deeds and actions.

As the age of men and jinn is fixed so the age of this universe is limited. The last Day of this universe is the Doomsday.

Almighty Allah says:

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا

> "He Who created Death and Life, that He may try which of you is best in deed."
>
> (Q. 67:2)

That is to say, the process of life and death is meant for examining the deeds of men, as to who does right or wrong. In the first part of life everyone has been given an opportunity to work good or bad, while the second part will start in the next world about which Prophets have already intimated.

The Holy Qur'an says:



> "After that at length ye will die. Again, on the Day of Judgment, will ye be raised up."
>
> (Q.23: 15-16)

That is to say, this life is not the real life and your life full of activities is not a permanent life and will come to an end one day.

There must be a return for actions and there cannot be two opinions in regard to this whatever is done in this world will be examined on the Day of Judgment. That Day neither relatives, nor friends nor any other power will come to the rescue. Everybody will feel helpless.

Allah, the Almighty says:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ
خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

> "On that Day will men proceed in groups sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it!

And anyone who has done an atom's weight of evil, shall see it."

(Q. 99: 6-8)

Everyone will have to appear individually and alone and nobody will be able to hide himself anywhere.

Almighty Allah says:

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۝

"He does take an account of them (all), and hath numbered them (all) exactly. And everyone of them will come to Him singly on the Day of Judgment."

(Q. 19:94-95)

Most of the parts of doings are forgotten in the next world. But he will be reminded all about his deed on that Day.

Almighty Allah says:

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ

"On the Day that Allah will raise them all up (again) and tell them of their deeds (which) Allah has reckoned and which they forgot."

(Q. 58:6)

Now the question arises why judgment over deeds is not issued right in the grave? In this connection one basic thing should be borne in mind that Almighty Allah is All-Knowing and Wise. His acts of Wisdom and Considerations are above our understanding.

However one thing comes to mind that there are some deeds and actions whose effect continues even after death, like preaching of Islam in speech or writing or some virtuous

and constructive work like digging of well or constructing a mosque, leaving behind virtuous children who spread good and virtues after his death, etc. Similarly, if anyone establishes something which goes on adding sins to his Record of Deeds even after his death. All these activities, good or bad, require a specified period to be put on judgment. Hence there is a long interval between death and the Day of Judgment. If the Judgment is passed just after expiry, the dead person, if he has left something good behind him, will be deprived of its after-effects.

Another question may arise why judgment is not passed right in this world? The simple answer is that: This world is the testing ground and here everybody appears for performing deeds. If judgment is passed right in this world, Faith in the unseen become non-existent and the very purpose of examination is defeated. Moreover, in this world of ours minor sins are so often forgiven and one gets time for repentence and can change his life for the better.

The Holy Qur'an says:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيٰمَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَآ إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

"Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have succeeded: For the life of this world is but goods and chattels of deception."

(Q. 3:185)

The Holy Qur'an and *Hadiths* give details of rewards of punishments on the Day of Judgment on the basis of Record of Deeds. Other nations and communities have rather misconceptions on this account. Some nations have the concept of the transmigration of soul. They think that, after death, souls are transformed either into the body of any other human being or animal. This process continues unabated. Devoid of the teachings of the Prophets (peace be on them), they think that different positions of men of this earth keep on changing bodies before every new birth and this process goes on. But this concept has no ground and is, therefore, erroneous.

The Day of Resurrection is bound to come whether one accept it or not. People rejected this fact even when the Holy Qur'an used to be revealed.

The Holy Qur'an says:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

> "And he makes comparisons for Us, and forgets his own (origin and) creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"
> (Q. 36:78)

This *ayah* points out that after being born Man expresses about his re-birth with the dry and decomposed bones. But while uttering such words he forgets that he was created from the drop that was quite insignificant. But Allah replies:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

> "Say, "He will give the life Who created them for the first time! For He fully knows all creations."
> (Q. 36:79)

That is to say, the One Who infused life into his body for the first time will bring him to life again. It is quite easy for Him. He has the power to collect and assemble every organ and part of human body and create from these elements a new man.

Almighty Allah says:

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۝

"Has not He, (the same), the power to give life to the dead?"

(Q. 75:40)

It is an act of wisdom on the part of Man to think that One Who created him for the first time can bring him back to life once again.

The Holy Qur'an says:

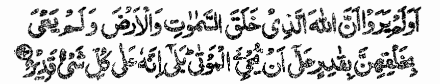
وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ

"It is He Who begins the creation; then repeats it; and for Him it is most easy."

(Q. 30:27)

That is to say, you can easily understand that One Who created you without any example , sketch and outline, how easy it would have been for Him to bring him back to life.

The Holy Qur'an says:

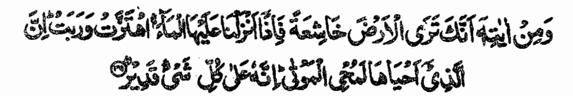


"See they not that Allah, Who created the heaven and

> the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things."
>
> (Q. 46:33)

That is, One Who created great things like heaven and sky out of His perfect Power, how can He be unable to bring back the dead to life?

Almighty Allah says:



> "And among His Signs is this: thou seest the earth humble; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things."
>
> (Q. 41:39)

Once a Companion (Allah be pleased with him) submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

> "O Prophet of Allah! how will Allah bring His creation back to life? Is there any example in our present life?

Thereupon the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Have you ever passed through a forest when the land happened to be dry and again when it was green and fresh?"

في الحديث القدسي فاما تكذيبه اياي فقوله لن يعيدني كما بدأني وليس اول خلق باهون علي من اعادته. (رواه البخاري)

"Yes it happened so," they submitted.

"This is the Sign of Allah, and Almighty Allah will bring to life like this."

(Mishkat)

They Holy Our'an has described this situation at number of places:

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ
الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

"What! when we die, and become dust and bones, shall we (then) be raised up (again)? And also our fathers of old?" Say thou: "Yea, and ye shall then be humiliated (on account of your evil)." Then it will be a single (compelling) cry; and behold, they will begin to see! They will say, "Ah! woe to us! this is the Day of Judgment!" (A voice will say), "This is the Day of sorting out, whose Truth ye (once) denied!"

(Q. 37:16-21)

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ
إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

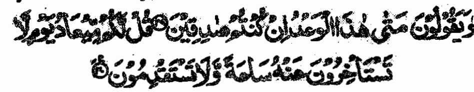
"The Unbelivers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then

be raised) in a New Creation? Has he invented a falsehood against Allah, or is he afflicted with madness. "Nay, it is those who believe not in the Hereafter, that are in (real) Chastisement, and in fattest error."

(Q. 34: 7-8)

In short, the Last Day is bound to come and the Trumpet will be blown at the appointed time and none will appear to falsify this obvious Truth. And the time of occurences is known to Allah alone.

The Holy Our' an says:



"They say: When will this promise (come to pass) if ye are telling the truth? Say: The appointment to you is for a Day, which ye cannot put back for an hour not put forward".

(Q. 34: 29-30)

Who will Face the Last Day

Hadrat Abdullah bin Mas'ud (Allah he pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Resurrection will be faced by the worst people."

He further said:

"Till the Name of Allah is spoken on the earth, the Day of Resurrection will not occur."

(Mishkat)

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "After killing Dajjal (anti-Christ), Jesus Christ will live among the people for seven years. Almighty Allah will then send cold wind from Syria which will seize the soul of every virtuous and Allah-fearing person. Even if a person hides himself in the cave of a mountain he will not be saved."

Thereafter, only the wrong-doers will be left, who will move towards bloodshed and other acts of sins, till the sense of wrong and evil will get wiped out. In the meantime Satan will appear in human form and say:

> "Don't you feel shame that you abandoned the religion of your ancestors?"
>
> "What should we do then?" they will ask.

He will then give them instruction in worshipping idols. They will get indulged in other heinous sins too. They will be flourishing and getting sustenance in abundance. But the Trumpet will then be blown and they will all fall unconscious. He added, "The first man to lie unconscious with the blowing of Trumpet will be one plastering the reservoir of water for his camels. Thereafter, Almighty Allah will send dew-like rain with the effect of which men will grow (i.e., they will become men of clay). Next blowing of Trumpet will make all of them stand up. The angels will then be asked to take out the Hellish from the crowd. On asking the number, they will be asked to take out 999 out of every thousand persons. Thereafter the Messenger of Allah (peace and blessings of Allah be upon

him) said:

> "That will be a very grievous and horrible Day and the children will grow old out of terror."
>
> (Muslim)

These *ahadith* make it clear without doubt that at the time Resurrection will take place, no Muslim will be found anywhere on the earth.

Time for the Occurance of Resurrection not Disclosed

Allah, the Exalted alone is aware of the Day of Resurrection. The Holy Our'an tells that it will occur all of a sudden.

Once the people submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

"When will the Day of Resurrection occur?"

The messanger of Allah (peace and blessings of Allah be upon him) replied

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ (بخاری ومسلم)

The questioned knows more than the questioner.

Thereupon the following *ayah* was revealed:

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمْ
إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur.

Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you."

They ask thee as if thou wert eager in search thereof: say:

"The knowledge thereof is with Allah (alone), but most men know not."

(Q. 7:187)

The Day of Resurrection will Occur All of a Sudden

The Holy Qur'an says:

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ۝

"Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite."

(Q. 21: 40)

This *ayah* and others show that the Day of Resurrection will occur all of a sudden.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Resurrection will occur in a state that two persons would have spread their piece of cloth for give and take and it will come before wrapping it; it will certainly occur in a state that a person will be going after milking his she-camel but would not find time to drink it; it will occur in a state that a man will be

> plastering his reservoir of water but would not find time to make his cattle drink; and it will occur in a state that a man would lift his loaf but would fail to eat it."
>
> (Bukhari, Muslim)

"Resurrection will occur on Friday. The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Friday is best of all days. Adam (peace be on him) was born on the same day, admitted to Heaven on the same day and on the same day he was driven out of Heaven, and Resurrection will occur on Friday."
>
> (Muslim)

According to another *Hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Every intimate angel, heaven, earth, mountain and sea shudders on Fridays if Resurrection occur on that day."
>
> (Mishkat)

Blowing of the Trumpet

The Day of Resurrection will begin with the blowing of Trumpet. The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "How can I enjoy my life for the Blower of Trumpet (the angel) has already put the Trumpet into his mouth, has become ready to listen, has lowered his forehead, and is waiting to blow the Trumpet."
>
> (Mishkat)

The Holy Qur'an says:

فَإِذَا نُقِرَ فِي النَّاقُورِ ۝ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝

"Finally, when the Trumpet is sounded, that will be that Day—the Day of Distress, far from easy for those without Faith."

(Q. 74: 8-10)

Ayahs of the Holy Qur'an and Hadiths of the Last Messenger (peace and blessings of Allah be upon him) say that the Trumpet will be sounded twice — with the first blowing of Trumpet all the living beings will fall unconscious (except a few); with the second sounding of the Trumpet the unconscious persons will come back to consciousness and their souls will return to their bodies. Thereafter, all of them will get ready to appear before the Court of Almighty Allah.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ
إِلَّا مَن شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ۝

"The Trumpet will (just) be sounded, when all they are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on !" (39:68)

The Holy Qur'an says:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ۝ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا
مِن مَّرْقَدِنَا ۜ ۗ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ۝ إِن كَانَتْ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝

"The Trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

> They will say: "Ah! Woe unto us! Who hath raised us up from our bed of repose?" (A voice will say:) 'This is what The Most Gracious had promised. And true was the word of the Messengers!' It will be no more than a single Blast, when lo! they will all be brought up before Us!"
>
> (Q. 36: 51-53)

Hadrat Abu Hurairah (Allah be pleased with him) reports:

> "The Messenger of Allah (peace and blessings of Allah be upon him) has indicated an interval of 40 between the two sounding of the Trumpet. When asked, Hadrat Abu Hurairah (Allah be pleased with him) replied:
>
> "I don't exactly remember whether he told me 40 days or 40 months or 40 years."
>
> (Bukhari, Muslim)

Disorder of the Universe

> "With the sounding of Trumpet not only human beings will die but the whole system of the universe will face confusion and disorder; the heaven will rend asunder, stars will fall off and lose their light, light of the moon and the sun will be taken back, the earth will turn into flat ground and the mountains will keep flying."
>
> (Mishkat)

State of the Mountains

Almighty Allah says:

اَلْقَارِعَةُ ۙ مَا الْقَارِعَةُ ۚ وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۗ يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۗ

"The (Day) of Clamour: What is the (Day) of Clamour? And what will explain to thee what the (Day) of Clamour is? (It is) a Day whereon men will be like moths scattered about, and the mountains will be like carded wool."

(Q. 101: 1-5)

Al'qariyah (clamouring) is the name given to the Resurrection, because it creates terror in hearts and clamour in ears. That day men rush to the Resurrection ground, disorganised and scattered like the moths falling upon the lamp. The mountains will fly like the carded wool."

The Holy Qur'an says:

وَّ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۗ

"And the mountains shall vanish, as if they were a mirage."

(Q. 78:20)

Although the mountains are so solid and heavy that they are holding the earth firmly.

The Holy Qur'an says:

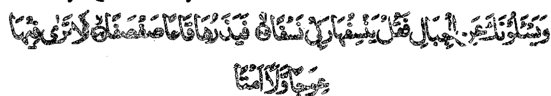
وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّهِيَ تَمُرُّ مَرَّ السَّحَابِ ۭ صُنْعَ اللّٰهِ الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ۭ

"And he has set up on the earth mountains standing firm, lest it should shake with you."

(Q. 16:15)

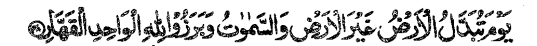
The Heaven and the Earth

The Holy Qur'an says:



"They ask thee concerning the mountains: say, "My Lord will uproot them and scatter them as dust; He will leave them as plains smooth and level; nothing crooked or curved wilt thou see in their place."

(Q. 20: 105-107)



"One day the earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshalled forth, before Allah, the One, the irresistible."

(Q. 14:48)

This *ayah* makes it clear that the Earth and the Heavens will be changed from the present shape and form. Once Hadrat Ai'sha (Allah be pleased with her) submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

"When the earth and the heavens will be changed, where will be the people?" Answering this question, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"We shall then be on *Pul'Sirat.*"

(Muslim)

With the occurrence of Resurrection all the stars will fall off and become lightless; the moon and the sun will be wrapped up; the heaven will split.

The Holy Qur'an says:

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

"The Day that the Trumpet shall be sounded, and ye shall come forth in crowds; and the heavens shall be opened as if there were doors."

(Q.78-18-19)

إِذَا السَّمَاءُ فُرِجَتْ ۝

"When the heaven is cleft asunder."

(Q. 77:9)

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَٰٓئِكَةُ تَنْزِيلًا ۝

"The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks)."

(Q. 25:25)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً ۝ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝
وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ۝

"Thou, when one blast is sounded on the Trumpet, and the earth is moved, and its mountains, and they are crushed at one stroke, on that Day shall the (Great) Event come to pass, and the sky will be rent asunder.

for it will that Day be flimsy, and the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them."

(Q. 69: 13-17)

"When the sky is rent asunder, and it becomes red like ointment."

(Q. 55:37)

إِذَا السَّمَاءُ انْشَقَّتْ ۝ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ وَإِذَا الْأَرْضُ مُدَّتْ ۝ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

"When the sky is rent asunder, and hearkens to (the command of) its Lord, and it must need, (Do so); and when the Earth is flattened out, and casts forth what is within it and becomes (clean) empty, and hearkens to (the Command of) its Lord."

(Q. 84: 1-5)

: Moon, the Sun and the Stars

When the Trumpet will be sounded the moon, the sun and stars will not remain intact.

إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝

"When the sun (with its spacious light) is folded up; when the stars fall, losing their lustre."

(Q. 81: 1-2)

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝

> "When the sky is cleft asunder; when the stars are scattered; (Q. 82: 1-2)

فَإِذَا النُّجُومُ طُمِسَتْ ۝

> "Then when the stars become dim."
>
> (Q. 77:8)

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ۝ فَإِذَا بَرِقَ الْبَصَرُ ۝ وَخَسَفَ الْقَمَرُ ۝ وَ
جُمِعَ الشَّمْسُ وَالْقَمَرُ ۝ يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ۝ كَلَّا لَا وَزَرَ
۝ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝

> "He questions: "When is the Day of Resurrection?" At length, when the sight is dazed, and the moon is buried in darkness. And the sun and moon are joined together, that Day will Man say: "Where is the refuge?" By no means! No place of safety! Before thy Lord (alone), that Day will be the place of rest."
>
> (Q. 75: 6-12)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Resurrection, both the Moon and the Sun will be folded up."
>
> **(Bukhari)**

After being folded up, its light will not be able to spread.

Emergence of Men from Graves

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"First of all, the earth will crack and I will appear followed by Abu Bakr and Umar (Allah be pleased with them). Thereafter I shall go to Baqia (the graveyard) and they will all join me. I shall then wait for the Makkans till they will come out of their graves to join me. Last of all I will stand encircled by the Makkans."

(Bukhari, Muslim)

Emergence from Graves Nude and Uncircumcised

Hadrat Ai'sha (Allah be pleased with her) reports:

"I have heard the Messenger of Allah (peace and blessings of Allah be upon him) saying:

"On the Day of Resurrection, people will assemble bare-footed, nude and uncircumcised."

I submitted: "O Prophet of Allah! Shall we see each other nude?"

The Messenger of Allah (peace and blessings of Allah be upon him) said in reply:

"O' Ai'sha! Severity of the Day of Resurrection will not allow anybody to look at each other."

(Bukhari, Muslim)

As per another *Hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

"On the Day of Resurrection, you will be assembled bare-footed, nude and uncircumcised. Having said this he recited the following *ayah* of the Holy Qur'an:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ

> "Even as we produce the first creation, so shall We produce a new one."
>
> (Q. 21: 104)

Thereafter he said:

> "On the Day of Resurrection, Ibrahim (peace be on him) would be the first to be clothed."
>
> (Bukhari, Muslim)

Moving towards Resurrection Ground

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Resurrection, the people will assemble in three categories:
>
> (1) On foot; (2) mounted; and (3) moving by their faces.

The Companions (Allah be pleased with them) submitted:

> "How will they walk by their faces?"

Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Undoubtedly, the One who makes them walk on foot also has the power to make them move by their faces."
>
> (Tirmidhi)

The unbelievers are destined to face such a situation because they had refused to lay in prostration before Almighty Allah out of arrogance. Hence they will be made to walk by their faces in order to make them disgraced with Day of Resurrection.

Unbelievers will be Raised Dumb, Deaf and Blind

Almighty Allah says:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا

"We shall gather them together, prone on their faces, blind, dumb, and deaf."

(Q. 17:97)

Almighty Allah says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾

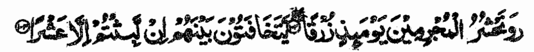
"But whosoever turns away from My Message, verily from him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." He will say: "O my Lord! why hast thou raised me up blind, while I had sight (before)?" (Allah) will say: "Thus didst thou, when Our Signs came unto thee, forgot them: so wilt thou, this day, be forgotten. And thus do We recompense him who transgresses beyond bounds

> and believes not in the Signs of his Lord: and the Chastisement of the Hereafter is far more grievous and more enduring."
>
> (Q. 20: 124-127)

People who refrained from listening to the Words of Allah Almighty, their power of eyes, ears and tongue will therefore be taken back and they will be raised up deaf, dumb and blind. But later on their eyes, ears and tongue will start functioning to see and bear with the severity of the Chastisement.

Blear-eyed Unbelievers

Allah Almighty says:



> "The Day when the Trumpet will be sounded: that Day,We shall gather the sinful, Blear-eyed (with terror). In whispers will they consult each other: "Ye tarried not longer than ten (Days).
>
> (Q. 20:102-103)

They will be made blear-eyed so that they look deformed and ugly. Moreover, they will become engaged in whispering among themselves whether they stayed in the world for ten days only.

Tarrying in the World



> "We know best what they will say, when the best of

> them in judgement will they say: "Ye tarried not longer than a day."
>
> (Q 20:104)

Lingering and horror of the Day of Judgement will convince them that they stayed on the earth for ten days only. But the wiser among them will insist on one-day stay. Almighty Allah says:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

> "The Day they see it, (it will be) as if they had tarried but a single evening or (at most till) the following morn!"
>
> (Q. 79:46)

Allah Almighty says:

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

> "On the Day that the Hour (of reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!"
>
> (Q. 30:55)

Tarrying in the grave or the world will look very short. Hence, on the occurrence of the Day of Judgment they will say that they got very little time to prepare for the next world.

Allah Almighty says:

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ
الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

> But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the

Day of Resurrection, and this is the Day of Resurrection: but ye — ye did not know!"

(Q. 30:56)

Embarrassment on the Day of Judgment

Allah Almighty says:

وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۬ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيْهِ الْاَبْصَارُ ۝ مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ
طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَآءٌ ۝

"Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror, they running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!"

(Q. 14: 42-43)

They will rush towards the Resurrection ground embarrassed and horrified with their faces pale with terror.

Allah Almighty says:

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝ يَوْمَ تَرَوْنَهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّاۤ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝

"O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female

shall drop her load (unformed): Thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Chastisement of Allah.

(Q. 22: 1-2)

Allah Almighty says :

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

"Then how shall ye, if ye doing (Allah) gaurd yourselves against a Day that will make children hoary - headed"

(73:17)

Allah Almighty says:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ
فَفِي رَحْمَةِ اللَّهِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

"On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the Chastisement for rejecting Faith." But those whose faces will be (lit with) white, they will be in (the light of) Allah's mercy: therein to dwell (forever).

(Q. 3: 106-107)

The Holy Qur'an says:

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا
غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

> "Some faces that Day will be beaming, laughing, rejoicing. And other faces that Day will be dust-stained, darkness will cover them: such will be the Rejecters of Allah, the Doers of Iniquity."
>
> (Q.80: 40-42)

Faces of the virtuous people will look bright due to Faith and Righteous Deeds, while the faces of the wrong-doers, transgressors and rejectors of Allah Almighty will look sad and blackened. Such unfortunate people will appear disgraced and dishonoured, deformed and disfigured. They will be expecting worst calamities on the Day of Judgment.

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝

> "In the thought that some back-breaking calamity was about to be inflicted on them."
>
> (Q. 75:25)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "(Hadrat) Ibrahim (peace be on him) will come across his father Adher on the Day of Judgment. His father's face will look blackened and covered with dust."

Hadrat Ibrahim (peace be on him) will say to his father:

> "Had I not told you to refrain from disobeying me?"

Thereupon his father will say:

> "I shall not disobey you today."

At this. Hadrat Ibrahim (peace be on him) will appear before Allah to say:

"You had promised me not to put me to shame on the Day of Judgment. What would be more disgraceful to me that my father is being doomed today?"

Allah Almighty will observe:

"I have prohibited Heaven for the unbelievers."

Thereafter, (Hadrat) Ibrahim (peace be on him) will be asked:

"What lies near your feet?"

"On seeing below a badger was found and it was thrown away into Hell."

(Bukhari)

Allah Almighty will change Adher into badger to save Hadrat Ibrahim (peace be on him) from shame and disgrace. Now when Hadrat Ibrahim (peace be on him), the father of Prophets and the Friend of Allah, Builder of K'aba whom Hadrat Muhammad (peace and blessings of Allah be upon him) asked his *Ummah* to follow in certain matters, could not save his father, what to speak of the intercessions of the religious guides, leaders and divines?

Violent Perspiration on the Day of Resurrection

Hadrat Miqdad (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Resurrection, the sun will draw so near

to the creation that it will be at the distance of one mile only. Thus the people will look drenched in sweat according to their evils—some will find sweat up to the ankle joint, others will have it up to the knees and some others from mouth to toe."

(Muslim)

Different Conditions of the People

(On the Day of Resurrection)

Condition of the Beggars

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One keeps on begging and gets himself reduced to the condition that on the Day of Resurrection he will appear without a piece of flesh on his face."
>
> (Bukhari, Muslim)

That is, the beggars will be brought to appear on the Day of Resurrection in such a condition in order to put them shame and disgrace and the people assembled there will at once recognize him as a beggar.

One Who Shows Injustice to One's Wife

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If a person having two wives does not treat anyone of them justly, he will appear on the Day of Judgment paralysed on one side."
>
> (Mishkat)

One Forgetting the Holy Qur'an

Hadrat S'ad bin Ubadah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who learns the Holy Qur'an and forgets it (out of carelessness) will meet Allah as a leper."
>
> (Mishkat)

According to another *hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The sins of my *ummah* were presented before me, but no sin was graver than the one that one forgot a *sura* or *ayah* after learning it."

State of those Not Praying Regularly

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"One who does not say his prayers regularly, to him his prayer will neither be light nor the plea for salvation and on the Day of Resurrection he will be bracketed with Pharaoh, Qarun, Haman and Ubai Ibn Khalaf."

(Ahmad, Daremi)

Killer and the Killed

Hadrat Abdullah bin Abbas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessing of Allah be upon him) said:

"On the Day of Resurrection, the murdered will bring his murderer in a state that his forehead and head will be in the hands of the killed and nerves of his neck will be bleeding."

He will implore:

"O Lord he had killed me and would drag him up to the Throne."

(Tirmidhi, Nasa'i)

Accomplice of the Killer

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"One who helps in the act of killing even by a word, he will meet Allah (on the Day of Resurrection) in a state that in between both his eyes will have been written, *Aisum'minr'rahmatillahi* which means, "This is bereft of the Blessings of Allah."

(Ibn Majah)

Breaker of Promise

Hadrat Saeed bin Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Resurrection, every breaker of promise will have a flag fixed at his anus."
>
> (Muslim)

Another *hadith* : The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "The one who breaks a major promise will have his flag higher in proportion to his promise." Thereafter he added:
>
> "Beware! there is no breaking of a major promise bigger than the one made by the ruler."
>
> (Mishkat)

Ruler or King

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who happens to be the head of ten persons, will, on the Day of Judgment, come in the state that his hands will remain fastened until his deeds of justice will either get him free from Chastisement or his wrong-doings will make him to met his doom."
>
> (Daremi)

As per another *hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Any ruler who rules over the people will be brought on the Day of Judgment, in a state that an angel will have caught him by his nape of the neck and will keep waiting for the Judgment (from Allah) with his eyes raised towards heaven. If Allah Almighty will issue His Command to make fall into ditch, the same will be implemented at once and he will continue going down for forty years.
>
> (Mishkat).

Evader of Zakat

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who gets wealth from Allah but evades paying Zakat, his wealth, on the Day of Judgment, will change into bald snake with two emerging dots in its eyes. That snake will be put round his neck in the form of a collar. Thereafter, the snake will tell him by catching the corners of his mouth."

Thereafter, the Messenger of Allah (peace and blessings

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا
لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهٖ يَوْمَ الْقِيٰمَةِ

"And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think

> that it is good for them: nay, it will be the worse from them: soon it will be tied to their necks like a twisted collar, on the Day of Judgment."
>
> (Q. 3:180)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If an owner of gold and silver fails to pay Zakat, tablets of fire will be used to brand his sides, forehead and back, and this exercise will keep going."
>
> (Muslim)

Most Hungry on the Doomsday

Hadrat Ibn Umar (Allah be pleased with him) said that someone belched in presence of the Messenger of Allah (peace and blessings of Allah be upon him). Thereupon, he remarked:

> "Keep your belching down on the Day of Judgment, those who kept their stomach filled most of the time will remain hungry till late."

State of the Double-dealers

Hadrat Ammar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who was double-faced in the world will have tongue of fire on the Day of Judgment."
>
> (Mishkat)

Hearing Clandestinely

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who tries to hear clandestinely what the speakers would not like to make him hear, he will have melted lead in his ears on the Day of Judgement."
>
> **(Mishkat)**

Dress of Disgrace

Hadrat Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who wears the garment of fame (pride) in the world will be made to wear dress of disgrace (by Allah) on the Day of Judgment."
>
> **(Mishkat)**

Land Grabber

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "One who grabs even a piece of land without right will be made to keep on sinking till the seventh layer of the earth."
>
> **(Bukhari)**

As per another *hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who grabs even a cubit of land forcibly will be made to sink till the end of the seventh layer of the earth. After the Day of Judgment being over, all the seven layers of the earth will be put round his neck like a collar till a verdict is announced."

Bridle of Fire

Hadrat Abu Huriarah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who keeps secret what is asked in spite of having knowledge about it, will be a given the bridle of fire (in his mouth)."

(Ahmed, Tirmidhi)

Keeping Down Anger

Hadrat Sahl (Allah be pleased with him) reports from his father Hadrat Muadh (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who keeps his anger down at the time when he could respond to the demand of anger, Allah Almighty will, on the Day of Judgment, give him power to chose any virgin of Paradise for himself."

(Tirmidhi, Abu Dawud)

Dying in Sacred Territories

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who dies in Makkah or Madinah, will be raised among the men enjoying peace."
>
> (Baihaqi)

Dying While Performing Hajj

Hadrat Abdullah bin Abbas (Allah be pleased with him) reports:

> "A certain person was staying with the Messenger of Allah (peace and blessings of Allah be upon him) at Arafat. He fell down from his mount which caused his neck break. The Messenger of Allah (peace and blessings of Allah be upon him) told the people to bathe him with the water boiled with berry leaves and get him buried in his (Ihram) shroud, without covering his head for he will rise on the Day of Judgement with *talbih* (lab'baik) on his lips."
>
> (Bukhari)

The Martyrs

Hadrat Abu Hurairah (Allah be please with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who receives wounds in the cause of Allah, and Allah knows the intention very well, he will come on the Day of Resurrection in a state that the wounds will

be bleeding profusely with the colour being red and smell like that of the 'musk'."

(Bukhari, Muslim)

Men of Perfect Light

Hadrat Barida (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Give good news to those who go to mosques in the darkness that they will get full light on the Day of Resurrection."
>
> (Tirmidhi)

Callers of Adhan

Hadrat Muawiyah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The callers of Adhan will have the longest neck on the Day of Resurrection."
>
> (Muslim)

Loving for Allah's Sake

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The people loving one another will have pulpits of light on the Day of Judgment and even the Prophets and martyrs will grow envious of them."
>
> (Mishkat)

Under the Shadow of Throne

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Allah, the Exalted will keep seven persons under His Throne on the Day when there will be no shadow anywhere except that one:
>
> 1. The just king of the Muslims.
> 2. The youth who passed his young age remembering Allah.
> 3. The man whose heart remains stuck to the mosque.
> 4. Those two persons who established love between themselves solely for the sake of Allah.
> 5. One who remembers Allah in lonliness and tears come out of his eyes.
> 6. The man who is invited by a woman (for evil act) but rejects her just for the sake of Allah.
> 7. The person who gives charity in a manner that his left hand is unaware of what the right hand gave.
>
> (Bukhari, Muslim)

Those Having Crown of Light

Hadrat Muadh Juhni (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Anyone who reads the Qur'an and acts upon it, his parents will be made to wear a crown on the Day of Judgment whose light will excel that of the sun. Now tell me when the parents will enjoy such a status, what to speak of the person who acts upon it."

(Ahmad).

Earner of the Permitted

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"One who earns by lawful means, saves himself from begging, spends on his family members and shows kindness to his neighbours, will meet Almighty Allah on the Day of Judgment in a state that his face will keep shining like the full moon. However, if one earns to keep ahead of others, to take pride in his wealth and to make a show of his affluence will meet Allah Almighty in a state that He sill be angry with him."

(Sura Ma'arij)

Relatives not Coming to Rescue

On the Day everybody will be anxious for his own safety and nobody will come to anybody's rescue and keep distance from him.

Almighty Allah says:



".....Fear a Day when no father can avail aught for his son, nor a son avail aught for his father ."

(Q. 31:33)

On the Day of Judgment, there will be great disruption. Nobody, not even relatives, will come to anybody's rescue as they did in the world.

The Holy Qur'an says:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ

"Then when the Trumpet is blown, there will be no more relationship between them that day, nor will one ask after another!"

(Q. 23:101)

The Holy Qur'an says:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِ وَأَبِيهِ ۝ وَصَاحِبَتِهِ وَبَنِيهِ ۝

"That Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children."

(Q. 80:34-36)

Friends Turning Enemies

Only virtuous acts will stand him in good stead. A man relies most in his kiths and kins, but the above *ayahs* make it clear that every man will flee from his relatives. Thus worldly friends will be against each other. However, the pious and righteous persons will keep their friends on that day too.

The Holy Qur'an says :

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝ يُبَصَّرُونَهُمْ

"And no friend will ask after a friend though they will be put in sight of each other"

(70:10)

Being Ready to Give One's All in Ransom

The Holy Qur'an says:

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

"All the friends will be enemies of one another on that Day (Doomsday) except those of the virtuous."

The Holy Qur'an says:

يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝ وَصَاحِبَتِهِ وَ
أَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا

"The sinner's desire will be: would that he could redeem himself from the Chastisement of that Day by his children, his wife and his brother, his kindred who sheltered him. And all, all that is on earth, so it could deliver him: by no means!"

(Q. 70: 11-15)

But nothing is acceptable to Almighty Allah in return for wrong-doings.

Allah Almighty says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ
مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ

"As those who reject Faith, and die rejecting, never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom."

(Q. 3:91)

Allah Almighty says:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

"If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying) "Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."

(Q. 32:12)

But they will not be sent back to the world and even if it is done, they will again indulge in acts forbidden. The Holy Qur'an says:

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

"But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars."

(Q. 6:28)

Curse on the Chiefs

The Holy Qur'an says:

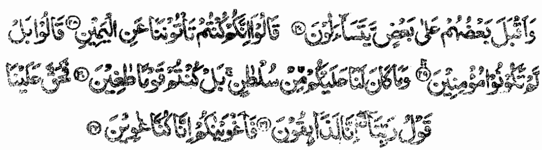
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ

استكبروا للذين استضعفوا أنحن صددناكم عن الهدى بعد إذ جاءكم بل كنتم مجرمين ۝ وقال الذين استضعفوا للذين استكبروا بل مكر الليل والنهار إذ تأمروننا أن نكفر بالله ونجعل له أندادا

"Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who were deemed weak will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!" The arrogant ones will say to those who had been deemed weak: "Was it we who kept you back from guidance after it reached you? Nay, rather, it was ye who transgressed." Those who had been deemed weak will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be grateful to Allah and to attribute equals to Him!"

(Q. 34. 31:33)

These *ayahs* give to know the arguments among the chiefs of wrong-doers and ring leaders of the Unbelievers and polytheists and their charges against each others in presence of Allah Almighty.



"And they will turn to one another. and question one another. They will say: "It was ye who used to come to us from the right hand. They will reply: "Nay. ye

yourselves had no Faith! Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion! So now has been proved true, against us, the Word of our Lord that we shall indeed (have to) taste (the punishment of our sins): We led you astray: for truly we were ourselves astray."

(Q. 37: 27-32)

The Holy Qur'an further observes:

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ۝ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝ إِنَّهُمْ كَانُوا
إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۝ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ۝

"Truly, that Day, they will (all) share in the Chastisement. Verily that is how We shall deal with sinners for they, when they were told that there is no god except Allah,would puff themselves up with pride, and say: "What! Shall we give up our gods for the sake of a poet possessed?"

(Q. 37: 33-36).

Leaders Showing Disgust

Allah Almighty observes:

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ۝

"Then would those who are followed clear themselves of who follow (them): They would see the Chastisement and all relations between them would be cut off."

(Q. 2:166)

On the Day of Judgment, the leaders of the deviated and ring-leaders of the Unbelievers will show their disgust against

those once led by them and will fail to rise to the occasion to extend any help to them.

Bring to light their miseries and repentance, Allah Almighty observes :

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ
اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

> "And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire."
>
> (Q. 2:167)

Those who fail to pay heed to the open and clear *ayahs* of the Holy Qur'an are bound to face most terrific Chastisement on the Day of Judgment.

Manifestation of the Exalted Position of the Prophet (p.b.u.h.)

On the Day of Judgment

Great Intercession, the Praised Place and Superiority of the *Ummah*

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, I shall be the Chief of all the children of Adam, but I am not proud of it; I shall keep the flag of Hand (Praise of Allah) but I don't take pride in it; on that Day all the children of Adam and all the Prophets will be under my flag; and first of all, I shall appear on the scene."
>
> (Tirmidhi)

As per another *hadith*, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, I shall be leading all the Prophets and play the role of their spokesman and intercessor, but I do not say this by way of pride."
>
> (Tirmidhi)

Hadrat Abu Hurairah (Allah be pleased with him) reports:

> "We accompanied the Messenger of Allah (peace and blessings of Allah be upon him) to a feast where a goat was served. He took a piece of meat and observed:
>
> "On the Day of Judgment, I shall be the chief of all men and you know how it will come to pass. Thereafter, he himself explained it saying:
>
> "On the Day of Judgment Allah Almighty will make all the foremost and the last ones and all will see and the proclaimer will proclaim and the sun will draw very near with the result there will be embarrassment and suffocation beyond the power of endurance. In such a state of restlessness they would say why should they not go in search of a righteous person to intercede for them. At last they would converge on the point that their Father Adam deserved it. Thus they would come to Adam and say: 'O Father of mankind ! Allah created you from His Own Hands and infused His Spirit in you, and asked the angels to bow down before you, and made you to live in Paradise. Why do you not intercede with your Lord for us? Hadrat Adam (peace be on him) will say: 'Be assured that my Lord is so much angry today that He was never so

angry nor will he be so angry in future. Moreover, this is a fact that my Lord had forbidden me to go near the Tree and I defied it. Hence go and seek anybody's else's help. It is better you go to Nuh. The people will go to Hadrat Nuh (peace be on him) and submit: "You were the first Messenger of Allah towards the people on earth. Don't you see how much are we suffering? Why don't you intercede with the Lord for us?" He will say in reply: 'Believe me that my Lord is so much angry today that He was never so angry nor will He be so angry in future. And this is a fact that I had cursed my *ummah*. I fear Chastisement of my Lord over it. Hence go to anybody else and it is better you go to Hadrat Ibrahim (peace be on him). They will contact him and submit: 'You are the Friend of Allah, kindly intercede with your Lord for me as your our wretched condition. He will reply:

"Believe me my Lord is so much angry today that He had never been so angry nor will He be so angry in future. This is a fact that I had told a lie thrice. I am afraid that I might be caught for that. Thereafter he mentioned the three occasions when he had to tell a lie (out of religious need). Hence go to somebody else and it is better you go to Musa. They will approach him and submit: "You were given high status by Allah through mutual dialogue, why don't your intercede with your Lord for us as you see us in great trouble?" He will say, "Believe me that my Lord is so angry today that He had never been so nor He will be in future. I had killed a person and I fear to be caught for that. It is better you go from here and make a contact with Isa for this. They will meet Hadrat Isa (peace be on him) and say: "You

> are the Messenger of Allah and His Word which was conveyed to Hadrat Maryam (peace be on her), you are the Spirit of Allah and you talked to people right from your cradle. Isa (peace be on him) will utter: "Believe me, my Lord is so much angry today that He had never been so nor will He be in future. But the Messenger of Allah (peace and blessings of Allah be upon him) described no weakness of Hadrat Isa (peace be on him). However he is reported to have said, "Go to Mohammad (peace and blessings of Allah be upon him)

Following this the Messenger of Allah (peace and blessings of Allah be upon him) said: "Now the people will come to me and say: "O Muhammad (peace and blessings of Allah be upon you)! You are the Messenger of Allah and the Last Prophet and Allah Almighty has forgiven you all, kindly intercede with your Lord for us as you see how wretched and nasty we appear to be." Thus we shall advance and lay in prostration before Him under His Throne. Thereafter, Allah Almighty will shower upon praises that have never been showered upon anybody else. Following this Allah Almighty will say: "O Muhammad! Raise your head and ask, and your demand will be fulfilled; intercede and your intercession will be accepted." Thereupon, I shall raise my head and submit:

> "O my Lord! Show Mercy to my *ummah*; O my Lord! Show Mercy to my *ummah*; O my Lord! Show Mercy to my *ummah*." Thus He will say: "Make enter from the right gate of Heaven those who are not to be punished; they may enter through other gates too." Mentioning this the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By one in Whose Hands my life lies, the distance between the two doors is as wide as the distance between Makkah and Hijr."
>
> (Bukhari, Muslim)

According to another narration the Holy Prophet (p.b.u.h) recited

عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

> "Soon will they lord raise thee to a station of Praise and Glory"
>
> (17:79)

Acquaintances of the Ummah of Muhammad (p.b.u.h.)

Hadrat Abu Darda'a (Allah be pleased with him) reports that a person submitted to the Messenger of Allah (peace and blessings of Allah be upon him):

> "O Messenger of Allah! How will you recognize your *ummah* from among all the *ummahs* of all the Prophets?"

In reply to this question, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "With the effect of *wudu* (ablution) their faces will look bright and his hands and feet will look white. Nobody else would look so. I shall also recognize them for being given Record of actions in the right hand."
>
> (Qur'an)

Fountain of Kauther

> "On the Day of Judgment, a large number of fountains will be there and each of them will be under the possession of one Prophet. Moreover, each of the Prophets will expect more and more at their fountain and will take pride in it; but I hope the largest number of people will come to drink from my fountain."
>
> **(Tirmidhi)**

Attributes of the Fountain of the Last Prophet (p.b.u.h.)

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The length and breadth of my Fountain is so much that it takes a month to cover its distance, and its sides are equal to each other; its milk is whiter than milk and its fragrance is better than the musk; its jars are as many as the number of stars in the sky. One who drinks from it will never feel thirsty."
>
> **(Bukhari, Muslim)**

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said;

> "Verily my Fountain is so long and wide that its distance is equal to the distance between Ila and Aden. Believe that it is as white as snow and sweeter than honey which is mixed with milk; the number of its utensils is more than the stars."

The companions (Allah be pleased with them) submitted:

> "O Messenger of Allah, will you recognize us?"

He replied:

> "You will have a sign which no *ummah* will be able to show. You will come to me at the Fountain in a state that your faces will be bright and hands and feet white with the effect of *wudu* (ablution)"
>
> (Muslim)

Those Reaching the Fountain Ahead of others

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "My Fountain is as large as the distance between Aden and Oman; it is colder than snow, sweeter than honey and more fragrant than musk; its cups number more than the stars in the sky; one who drinks once from it will never feel thirsty. First of all immigrant paupers will arrive at the Fountain."
>
> "Tell me about such people O' Prophet of Allah", they submitted.

Thereupon he said:

> "It is those people whose hairs and faces looked weary and scattered (out of hunger and hard labour); the gates of the rulers and kings were not opened for them and nice and noble women were not given in marriage to them."

When Hadrat Umar bin Abdul Aziz (Allah be merciful on him) heard that the pauper immigrants will reach the Fountain first of all whose hair will be scattered and clothes dirty, who could not be allowed to marry women of noble family and for whom gates were not opened, he got embarrassed and said:

> "Princess Fatima, the daughter of Abdul Malik, happens to be my wife and gates are opened for me. From now on I shall not wash my hair until they get scattered and will not wash my clothes until they get dirty."
>
> **(Al-Targhib wal Tarhib).**

Those to be Dispersed From the Fountain of Kauther

Hadrat Sahl bin Sa'd (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Believe me (on the Day of Judgment) you will come across me on the Fountain of Kauther. One who passes by me will drink from it and one who drinks from it will never feel thirsty." Thereafter he added, "Surely such people will come to me whom I shall recognize and they will be knowing me. But they will be stopped from approaching me and a bar will be erected between them and myself."

Thereupon, I shall say:

> "Let them come to me."

Thereupon I will be told:

"You know not that these people had innovated new things after your departure."

Hearing this I shall say:

"Be away, be away those who had brought about change after me."

(Bukhari, Muslim)

People have innovated many things in *deen* and brought about may changes of their own. But every sane and righteous person must ask the innovators and dissemblers about the authenticity of their sayings and practices with sources. One should always keep in mind that only Allah and His Messenger should be followed in all affairs of life. Worldly mendicants and women have added many new rituals, customs and practices to the pure *deen* of Allah Almighty.

To be Called by the Names of Fathers

Hadrat Abu Darda'a (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Judgment, you he called by the names of your fathers. Hence you should adopt good names."

(Ahmad, Abu Dawood)

Day of Judgment will Exalt and Bring Low

Allah Almighty has observed about the Day of Judgment:

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

> "When the Event Inevitable cometh to pass, then will no (soul) deny its coming. (Many) will it bring low; (many) will it exalt."
>
> (Q. 56: 1-3)

On theDay of Judgment, it is purity or impurity which will work as a deciding factor. It will decide as to who is exalted and who is low in status. Worldly criterion of high and low will not be applied in the Hereafter. Thus the haughty and arrogants will be thrown into the deep ditches of Hell, and their Power and authority will prove useless there.

Many people who happened to be hungry and shabbily clothed in the world and were looked down upon by the haughty people will be graced with great rewards had he been keeping right and pure relation with Allah Almighty. Some of them will be found sitting on the mound of musk, while others on the pulpit of light or under the shadow of the Throne.

The Holy Qur'an says:

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۜ ۝ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ۝

> "Those are the ones who will be rewarded with the highest place in Heaven, because of their patient constancy: therein shall they be met with salutations and peace."
>
> (Q 25:75)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, a very fat person will appear but his weight before Allah will be even

lighter than a mosquito. You can read this *ayah* if you so want:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

"They are those who deny the signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any Weight."

(Q. 18:105)

Many are the masters and men in power today who extend quite inhuman treatment to the servants and subordinates. These are all rebels against Allah Almighty and will get grievous Chastisement on the Day of Judgment.

Question Concerning Favours

The Holy Qur'an says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then shall ye be questioned that Day about the joy (you indulged in)."

(Q. 102:8)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Verily, on the Day of Judgment one will, first of all, be asked whether I (Allah) had not kept your body healthy and fresh with cold water."

Allah Almighty has bestowed His servants everything

without their rights and has, therefore, every right to take account of all of them. How did they use their means——rightly or wrongly?

The Holy Qur'an says:

وَإِنْ تَعُدُّوا نِعْمَتَ اللّٰهِ لَا تُحْصُوهَا

> "And He giveth you of all that ye ask for but if ye count the favours of Allah, never will ye be able to number them."
>
> (Q 14:34)

Verily, it is a great folly that we care not for the favours of our Creator and Sustainer while we feel obliged to our worldly benefactors and express it through our gestures.

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, nobody can move from his place (of accountability) unless he answers five questions:
>
> 1. Where did he pass his age?
> 2. Where did he spend his youth?
> 3. Wherefrom did he earn his wealth?
> 4. Where did he spend his wealth?
> 5. Where and how did he spend his knowledge?
>
> (Tirmidhi)

Hadrat Anas (Allah be pleased with him) reports that the

Messenger of Allah (peace and blessings of Allah be upon him) said:

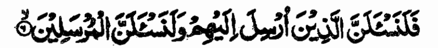
> "On the Day of Judgment, man will be brought like the kid of the goat and made to stand before Allah Almighty. He will ask:
>
> "I bestowed my favours on you, what did you do for Me?"
>
> "O Lord! I collected wealth and earned more and more, left it in abundance; hence allow me to go back and bring all my wealth for You," He will say.
>
> 'Show Me what did you send before your departure from the world,"Allah Almighty will tell him.

He will repeat his former reply; and since he had sent nothing before, he will be found empty-handed and, will, therefore, be driven towards Hell.

(Tirmidhi)

Interrogations from the Prophets

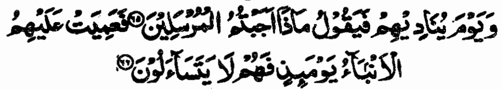
The Holy Qur'an says:



> "Then shall We question those whom Our Message was sent and those by whom We sent it. "

(Q. 7:6)

This point has further been explained:



> "That Day (Allah) will call to them, and say:
>
> "What was the answer ye gave to the messengers?
>
> Then the arguments that Day will be obscure to them and they will not be able (even) to question each other."
>
> (Q. 28: 65-66)

That is to say, they will be asked whether did they pay attention to their Prophets or not. But they will fail to answer these questions:

The Holy Qur'an says:

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ قَالُوْا لَا عِلْمَ لَنَا اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿١٠٩﴾

> "On the day when Allah will gather the Messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou who knowest in full all that is hidden."
>
> (Q. 5:109)

This question will be put to the Prophets in the presence of their *ummahs*. They will be so terrified that they will show only their unawareness and nothing else.

The Holy Qur'an says:

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ﴿٤١﴾

> "How then if We brought from each people a witness, and We brought thee as a witness against these people!"
>
> (Q. 4:41)

It refers to the Prophet of every *ummah* and the righteous and reliable men of every period and they will narrate the obedience and disobedience of the people on the Day of Judgement. The saying of Allah: "(O Prophet) we brought thee as a witness against these people", meant that like other Prophets our Prophet (peace and blessings of Allah be upon him) will also bear witness to his *Ummah* . May be *Haulai* referring to all the Prophets (peace be upon all of them) which means that the Holy Prophet (peace and blessings of Allah be upon him) will bear witness to the veracity of all other Prophets (peace be upon all of them) while their *ummah* will label them as liars which has already been referred in ayah: *Yaumaidhin Yawad'dulladhin kafaru.* Thus it means that all the Prophets will bear witness to the transgression and wrong-doings of their respective *ummahs* . In the same way Muhammad (peace and blessings of Allah be upon him) will also bear witness to the misdeeds of his *ummah* which will establish their drawbacks and evils more explicitly.

Addressing the Angels

The Holy Qur'an says:



"On the Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

(Q. 34:40)

Many polytheists in the world would say that the angles were the daughters of Allah. Some religious scholars are of the opinion that idol worship started from angel worship.

Angels' Reply

The Holy Qur'an says:

قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُم
بِهِم مُّؤْمِنُونَ ﴿٤١﴾

"They will say, 'Glory to Thee! Thou art our Protector — not them. Nay, but they worshipped the Jinns; most of them believed in them.' "

(Q. 34:41)

That is, you are above all those who could be associated with you. Moreover, we only try to seek your pleasure; what are we to do with others? They used to worship Satans instead of ourselves. They would turn to the worship of all those Satan wanted them to do.

The Holy Qur'an further says:

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

"So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, 'Taste ye the Chastisement of the Fire, — which ye were wont to deny!"

(Q. 34:42)

Witness of the Ummah of Muhammad (p.b.u.h) Against the Ummah of Nuh (p.b.u.h)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of

Allah be upon him) said:

> "On the Day of Judgment, Nuh (peace be on him) will be brought and asked:
>
> "Did you preach?"
>
> "I had preached indeed," he will say.
>
> "Had you been conveyed the injunctions of Allah," his *ummah* will be asked.
>
> "No! none of the warners came to us, they will say.
>
> "Who are there to verify your claim?" Hadrat Nuh (p.b.u.h.) will be asked. He will reply:
>
> "Muhammad (peace and blessings of Allah be upon him) and his *ummah*."

"Thereafter you will be brought," said the Messenger of Allah (p.b.u.h.) addressing the people of his *ummah* and added:

> "You will bear witness that Nuh (p.b.u.h.) had preached among his people."

Thereafter he recited the *ayah*:

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

> "Thus have We made of you an *ummat* justly balanced. That ye might be witnesses over the nations, and the Messenger a witness over yourselves."
>
> (Q. 2:143)

This statement is based on the narrative mentioned in

Bukhari. Musnad Imam Ahmad report that *ummahs* of many other Prophets will also refuse to accept the fact that they were warned, while their prophets will reply in the positive. Thereupon, witness will be called. Thus, in response to this call, Hadrat Muhammad (peace and blessings of Allah be upon him) and his *ummah* will be brought to bear witness.

Thus the Holy Prophet (peace and blessings of Allah be upon him) and his *ummah* will be asked as to what do they say about this. They will say in reply that they testify the claims of the Prophets. The *ummah* of Muhammad (peace and blessings of Allah be upon him) will be asked:

"What do you know about the matter"

> "Prophet Muhammad (peace and blessings of Allah be upon him) came to us and intimated that all the Prophets and preached their respective ummah."[1]

The *ayah litakunu shuhada's alan'nase* also means that besides Hadrat Nuh other Prophet's *ummah* will nees evidences

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1. Some of the narratives say that when the *Ummah* of Muhammad (peace and blessings of Allah be upon him) will bear witness in favour of the Prophets against their *ummah*, the Holy Prophet (peace and blessings of Allah be upon him) will be asked whether his *ummah* are reliable enough to be brought as witness. Now the Holy Prophet (peace and blessings of Allah be upon him) will testify the veracity of his *ummah*. He (peace and blessings of Allah be upon him) will say that the people (of his *ummah*) speak the truth and hence their witness is quite reliable. In fact this *ummah* has great status and virtue. Which will be highlighted in the Resurrection Ground. It is a matter of great honour for this *ummah* that its evidences will decide matter for the Prophets from the Court of Almighty Allah and the opponents of the Prophets will be convicted and Punished on this basis --- Bayan-ul-Qur'an.

from the *ummah* of Muhammad (peace and blessings of Allah be upon him) for getting reward or punishment.

At this stage a doubt may arise. Is the *umma* of Muhammad (peace and blessings of Allah be upon him) is more reliable than the Prophet? If not so what's meant by establishing the varacity of the Prophets through the evidences of the *umah* of Muhammad (peace and blessings of Allah be upon him) ?

The answer to the question is the Prophets (peace and blessings of Allah be upon him) are undoubtedly more reliable, but since they become a party in this case hence other witnesses will be required for deciding the matter inspite of the fact that these witnesses will be inferior in status in comparison to the Prophets.[1] And the witness to their reliability will be borne by the Prophets.

At this point one more doubt is dispelled. Opponents of Prophethood and preaching may raise the objections that when Prophets were not accepted as true, how the *ummah* of Muhammad (peace and blessings of Allah be upon him) can be certified as true? But this answer is wrong and baseless. It

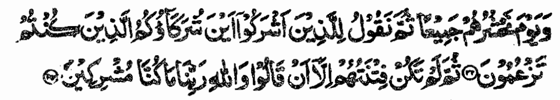
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1. A question arises here that when the *ummah* of the Holy Prophet (peace and blessings of Allah be upon him) was not present while the Prophets (peace be upon them) were inviting people to the religion of Allah, how would their witness be supposed as authentic? The answer is that witness depends wholly and solely on credibility and what is felt without the help of Inspiration depends on observation, hence observation is made the basis of witness. Although the Prophethood and preaching of the Prophets (peace be upon them) bot are felt and observed but the credibility of the *ummah* of Muhammad does not depend on observation but on the authority of Inspiration and inspiration is stronger than observation and it is conviction which is the basis of witness.

is because when the plaintiff submits his witness, he can be rejected if the respondent proves him a liar. But it is not enough for the respodent to say he does accept the plaintiff as true. Moreover, whether the plaintiff take the witnesses as true or false, the judge is not at all influences.

Polytheists Refusing to be so

The Holy Qur'an says:



"On the day shall we gather them all together. We shall say to those who ascribed partner (to us):

"Where are the partners whom ye (invented and) talked about! There will then be (left) no excuse for them but to say:

"By Allah our Lord we were not those who joined gods with Allah."

(Q. 6:22-23)

Allah Almighty further says:

"Behold! how they lie against themselves but the (lie) which they invented will leave them in the lurch."

Even the Worshipped Ones Will Refuse to Accept Their Roles

The Holy Qur'an says:

وَقَالَ شُرَكَاۤؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ۝ فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ۝

"And their 'partners' shall say: "It was not us that ye worshipped! Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

(Q. 10: 28-29)

Hadrat Isa (p.b.u.h.) to be Interrogated

On the Day of Judgment, the same question will be put to Hadrat Isa (peace be on him):

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ

"And behold! Allah will say: "Jesus, the son of Mary! Didst thou say unto men, take me and my mother for two gods beside Allah?"

(Q. 5:116)

Reply of Hadrat Isa (p.b.u.h.)

قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْۤ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَاۤ اَعْلَمُ مَا فِيْ نَفْسِكَ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۝ مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِيْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝ اِنْ

تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۝

"And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, 'take me and my mother for two gods beside Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say. Had I said such a thing. Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord': and I was a witness over them whilst I dwelt amongst them; when Thou Didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in Power, the Wise."

(Q. 5: 116-118)

But since the Unbelievers and Polytheists are not to be forgiven, the Christians will certainly go to Hell.

Reckoning Retaliation and Balance

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ

"And to every soul will be paid in full (the fruit) of its deeds. "

(Q. 39:70)

Intention the Deciding Factor

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily, on the Day of Judgement, a person will be brought who was taken to be a martyr (on account of being killed in Jihad). He will be made to identify Favours of Allah and he will readily identify one and all. Following Almighty Allah will ask:
>
> "Where did you invest all these Favours?"
>
> "In your way till I got martyred," he will submit.
>
> "You tell a lie. You fought to be called brave and you got the reward right in the world. Thereafter he will be dragged into Hell by the order of Allah.

Another person will be brought who had been teaching the Qur'an and theology. He will be asked to identify His Favours and he will identify one and all. Following this Allah Almighty will ask him.

> "How did you use My Favours?"

He will reply:

> "I learnt and taught theology and the Qur'an just for the sake of your pleasure "

Allah Almighty will say:

> "You tell a lie. You got in the world for what you learnt and taught My world."

Thereafter he will be dragged into Hell by the order of Allah.

A certain person will be brought on the Day of Judgment who was given much wealth in the world. He will be made to identify the Favours of Allah and he will do it.

Allah Almighty will ask:

> "Where did you spend what I had given you?"

He will reply:

> "I had left no occasion of charity in your way."

Allah Almighty will say:

> "You tell a lie. You spent so that people call you generous and that you got right in the world and your purpose was served."

Following this he will be dragged into Hell.

(Muslim)

Hadrat Abu Saeed bin Fadala (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When Allah Almighty will collect people on the Day of Judgment, a proclaimer will proclaim in raised voice:
>
> "Anyone who has done any virtuous deed in the way of Allah with the intention of gaining laurels, he should better get his rewards from them.

(Mishkat)

Reckoning of Salat and Benefit of Nawafil

Hadrat Abu Hurairah (Allah be pleased with him) reports:

"I have heard the Messenger of Allah (peace and blessings of Allah be upon him) saying:

"Verily on the Day of Judgment first of all *salat* will be taken into account. Thus if he succeed in this stage he will be succeeding in all other stages and vice versa. If *fard* (obligatory) prayers fall short of expectations, Allah Almighty will say:

"See whether My servant has any *nawafil* (supererogatory) prayers too. Thus if some *nawafil* are there these will be added to the *fard* to make it complete. All other actions will follow suit."

(Mishkat)

Enterers of Paradise Without Reckoning

Asma'a bint Yazeed (Allah be pleased with her) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Judgment people will be assembled in the same ground.

That time a Proclaimer will proclaim in loud voice: "Where are those whose bedies would remain aloof from their beds?"

Having heard this, people of this trait will come out of the gathering, although they will be very few in number. But

these people will go to Heaven without any reckoning. Thereafter others will be taken account.

(Baihaqi)

Easy Reckoning

Hadrat Ai'sha (Allah be pleased with her) reports:

> "Once I heard the Messenger of Allah (peace and blessings of Allah be upon him) invoking after the *salat* was over: *"Allahumma hasibni hisabain yaseera" (O Allah make easy reckoning with me)"*

I submitted:

> "O Prophet of Allah, what's meant by easy reckoning?"

He explained:

> "Easy reckoning means one is forgiven after casting a glance over the Records. In fact, one is bound to be undone if his Records are cross-examined."

(Ahmad)

Hard Reckoning

Hadrat Aisha (Allah be pleased with her) also reports that the Messenger of Allah (peace and blessings of Allah be upon him) said: اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا۔

> "On the Day of Judgment, he is doomed whose Records will be cross-examined.

Hearing this I submitted:

> "O Messenger of Allah!" Allah Almighty says:

> "*fasaufa yuhasabu hisabain yasira* (He will experience easy reckoning whose Records will be given in his right hand).

In reply to this question, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Easy reckoning means that the servant will be forgiven just after casting a glance over his Records, for cross-examining of the Records means complete doom."
>
> (Bukhari, Muslim)

Special Mercy of Allah on the Faithfuls

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily on the Day of Judgment Allah Almighty will draw the Faithfuls near Himself and ask him:
>
> "Do you remember so and so sins."
>
> "I recollect all of them," he will confess.

After confessing all his sins, he will think that he is doomed. Allah Almighty will say:

> "I covered up your sins in the world and did not allow to come to light. Now I forgive your sins. Thereafter his Records will be handed over to him. But he Records of the Unbelievers and Hypocrites will be put to show to magnify their disgrace.
>
> (Bukhari, Muslim)

Accountablility to Allah without a Fence or Screen

Hadrat Adi bin Hatim (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

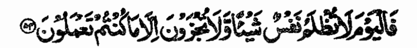
> "None is there with whom He will not talk regarding his Accounts. And there will no bar or screen between. When he will turn towards the right side he will find nothing but his Records; on the left side he will find what he had sent ahead; and he will find Hell in front of himself."

Saying this he said:

> "Save yourself from Hell even if you have a piece to spend in the way of Allah."

(Bukhari, Muslim)

Nobody will be Done Any Wrong



> "Then, on that Day, not a soul will be wronged in the least, and ye shall but repaid the needs of your past deeds."

(Q.36:54)

It is further said:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

> "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."
>
> (Q.99: 7-8)

Moreover,

> ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾

> "That Day will every soul be requitted for what it earned ; no injustice will there be that Day, for Allah is Swift in taking account."
>
> (Q. 40:17)

Rights of Men

On the Day of Judgment both the Rights of Allah Almighty as well as men will be taken into account. Allah the Exalted is above all needs and hence He may forgive His Rights like *Salat, Saum, Zakat, Hajj,* etc ; but the rights of men will have to be given because everybody will be needy there. Hence they are not expected to give up their rights. On the Day of Judgment there will be no exchange of money or articles, only virtues will be exchanged. Even animals will be made to pay for the wrong done to another animal.

Exchange of Virtues and Vices

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anybody who has done any wrong to his brother in the form of disgrace or suppression of rights, etc., should pay back or seek forgiveness and get the chapter closed, otherwise his virtues will be taken in exchange for the vices of the oppressed one."

Greatest Pauper on the Day of Judgment

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) asked his Companions (Allah be pleased with them):

> "Who is a pauper?"

The Companions submitted:

> "We consider him a pauper who is breft of money and materials."

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily the real pauper in my *Ummah* is one who will come with his *salat*, *saum* and *zakat* but he would have abused someone, blamed others, usurped their wealth and property, killed or beaten without any rhyme or reason. Thus his virtues will be distributed among whom he would have done some wrong. Even if this will not suffice, vices of the oppressed will be put into his Accounts and thereafter he will be put into Hell."
>
> (Muslim)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Whoever flogs his purchased slave once by way of cruelty, he will be avenged on the Day of Judgement."
>
> (Tabarani)

Even Parents Will Not Give Up Their Rights

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If parents have their debts against their offsprings, they will quarrel with them for realising them."

The offsprings will argue:

> "We are your children."

But all these will go unheard and unnoticed. They will be insisting on their demand. They will rather wish to have their debts more and more.

(Tabarani)

First Plaintiff and Respondent

Hadrat Uqbah bin Amir (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, the first plaintiff and the respondent will be two neighbours."

(Ahmad)

Judgement Concerning Animals

On the Day of Judgment every oppressed one will get his due. Hadrat Abu Hurairah (Allah be pleased with him, reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "You will certainly pay the rights of the people due on you; even the hornless goat will get her due from the goat having horns."
>
> (Muslim)

The Holy Qur'an says:

ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا
يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾

> "That is the True Day: therefore, whose will, let him take (straight) Return to his Lord. Verily, We have warned you of a Chastisement near, the Day when man will see (the Deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (mere) dust!"
>
> (Q.78: 39-40)

Hadrat Abu Hurairah (Allah be pleased with him) is reported to have said:

> "On the Day of Judgment all the birds, beasts, cattle and creeping creatures will be assembled. Each of them will be avenged for its wrong against the counterpart. After the whole exercise is over they will be asked to change into dust. Seeing their end the Unbelievers will envy it and say: 'Had I been mere dust!"
>
> (Durr-e-Manthur)

The world is but a laboratory. One who works for the worldly pleasures and comforts will go to the next world empty-handed. One who rejects the Message of Allah Almighty and the sayings and practices of the Messenger of Allah will be doomed and even animals will look better than him.

The Holy Qur'an says:

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ

"On that Day those who reject Faith and disobey the Messenger will wish that the earth were made on with them."

(Q. 4:42)

On the contrary, those who work in the world with an eye on the good in the Hereafter, have a desire to be mere dust or tree or grass so that they prove themselves worthless in comparison to others. Only such men will gain success in the next world.

Justice Between Masters and Slaves

Hadrat Ai'sha (Allah be pleased with her) reports:

"A certain person came to the Messenger of Allah (peace and blessings of Allah be upon him) and submitted:

"O Messenger of Allah, I have a number of slaves who tell a lie, practise embezzlement and disobey me. I also abuse and beat them in return. Please tell me what will happen between them and I on the Day of Judgment?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Judgment your slaves for embezzlement, disobedience and falsehood and you for your punishing

them will be put to account. If your punishment equals their faults both the parties will equalize one another and hence will be left unpunished. If your punishment is lesser than their acts, the excess of their acts will be advantageous to you, and you will be authorized to take your revenge for them; if your punishment exceeds their acts, they will be empowered to take their revenge from you."

Hadrat Ai'sha (Allah be pleased with her) reports:

"Having heard this, the person started crying when the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Do you not read the saying of Allah"

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ۝

'We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed."

(Q. 21:47)

Having heard this that person submitted:

"O Prophet of Allah! I don't consider better than this between my slaves and myself that they be made to leave me. I say by making you my witness that these slaved are now quite free."

(Mishkat)

Address to Jinns

Addressing the Jinns Allah Almighty will say:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنسِ

> "On the day when He will gather them all together (and say): 'O ye assembly of Jinns much (toll) did ye take of men."
>
> (Q. 6:128)

The Holy Qur'an further says:

وَقَالَ أَوْلِيَآؤُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا الَّذِيٓ أَجَّلْتَ لَنَا

> "Their friends amongst men will say: 'Our Lord! we made profit from each other: but (alas!) we reached our term— which Thou didst appoint for us."
>
> (Q. 6:128)

Those who worship idols, etc., in the world, in fact, worship wicked jinns and satans. They adore and dance round them so that they get what they want with their assistance. But when these wrong-doers will be caught on the Day of Judgment they will say that they had done so by way of a temporary device to get their desire fulfilled.

Allah Almighty will say:

قَالَ النَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۝ وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّٰلِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۝

> "He will say 'The Fire be your dwelling place: you will dwell therein forever, except as Allah willeth. For

thy Lord is full of Wisdom and Knowledge. Thus do we make the wrong-doers turn to each other, because of what they earn."

(Q. 6: 128- 129)

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ
ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ۝

"O ye assembly of jinns and men! came there not unto you messengers from amongst you, setting forth unto you My Signs, and warning you of the meeting of this Day of Yours?" They will say: We bear witness against ourselves. It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith."

(Q. 6: 130)

This *ayah* makes it clear that the groups of men and jinns will be addressed together and will be asked:

"Had the Messenger of Allah reached you or not?"

They will all reply in the positive. This *ayah* points out that they will confess their wrong-doings.

Witness to be Produced on Refusing the Confession of Guilt

Witness of the Organs

Man is quarrelsome by nature and this will be shown even on the Day of Judgment. He will argue with Allah Almighty too. Then the witnesses will be produced to bring about an end to all the pleas and arguments. Even the organs will bear witness against them.

Almighty Allah says:



"That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did."

(Q. 36:65)

Hadrat Anas (Allah be pleased with him) reports:

"Once we were sitting in the assembly of the Messenger of Allah (peace and blessings of Allah be upon him) In the meantime he had a laugh and himself asked:

"Do you know what made me laugh?"

"Allah and his Messenger know better," they submitted.

He said: "Recollecting the question-answer session between Allah and His servants, I happened to laugh."

The bondsmen will submit:

"Have You not O' Lord put me to rest by convincing to save for the Fire?"

"Yes, I have made such a promise," Allah will say.

"I shall not accept the witness of anyone else except one from my innerself," they will say: "Today it is enough for you to be self-witnessing," Allah will say.

Thereafter his mouth will be sealed and his organs will be asked to speak.

Thus his own organs will bring his deeds to light. Having seen this He will say:

"Be off! I was making arguments only to save you."
(Muslim)

"Hadrat Abu Hurairah reports that the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

"As per another *hadith* his thighs, flesh and bones will bear witness for his deeds and actions."

(Muslim)

Witness of Earth

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) recited the *ayah*:

"*aumaidhin tuhad'dithu akhbaraha*

(on that Day will she (Earth) declare her tidings)."

Thereafter he asked:

" Do you know what is meant by giving tidings by Earth?

Allah and His Messenger know well," they submitted. Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Giving tidings by Earth means she will bear witness concerning all the acts performed on her back."

(Ahmad, Tirmidhi)

Records

On the Day of Judgement, Records of deeds will be presented says:

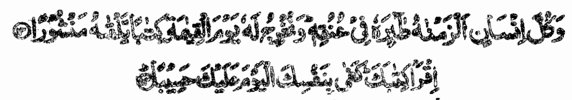
وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

"And you wilt see every nation bowing the knee: Every nation will be called to its Record: This Day shall ye be recompensed for all that ye did! This Our Record speaks about you with truth: for We were wont to put on record all that ye did."

(Q. 45: 28- 29)

He again says:



"Every man's fate we have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) 'Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

(Q. 17: 13-14)

The Sinful in Great Terror

Records of Deeds will contain each and everything and will get embarrassed at the perfectness of the Records.

The Holy Qur'an says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَ
وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"And the Book (of Deeds) will be placed (before you) and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! What a book is this! It leaves out nothing small or

great, but takes account thereof! 'They will find all that they did, placed before them: and not one will thy Lord treat with injustice"

(Q.18:49)

Distribution of Records

Everybody's Record will be handed over to him. The virtuous and those to be saved from the Fire will be given the Record in his right hand, while the wrong-doers and men of Hell will be given in the left hand from behind the back.

The Holy Qur'an says:

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ
كَانَ بِهِ بَصِيرًا ﴿١٥﴾

"O thou man! verily thou art ever toiling on towards thy Lord -- painfully toiling, but thou shalt meet Him. Then he who is given his Record in his right hand, soon will his account be taken by an easy reckoning, and he will turn to his people, rejoicing! But he who is given his Record behind his back, soon will he cry for Perdition, and he will enter a Blazing Fire. Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to us)! Nay, nay! for his Lord was (ever) watchful of him!"

(Q. 84: 6-15)

The person who spent a fast life and remained careless about the Hereafter, he will be caught on the Day of Judgement. While one who is care-stricken about his Hereafter will be given his Record in his right hand and will keep happy there.

On Getting Record

The Holy Qur'an says:

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ

"That Day shall ye brought to Judgment: not an act of yours that ye hide will be hidden."

(Q. 69:18)

Then the Book says about those who will be given the Record in his right hand:

بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

"Then he that will be given his Record in his right hand will say: 'Ah here! read ye my Record! I did really think that my Account would (one day) reach me!" And he will be in a life of Bliss, in a Garden on high, the Fruits whereof (will hang in bunches) low and near. Eat and drink ye, with full satisfaction; because of the(good) that ye sent before you, in the days that are gone!"

(Q. 69: 19-24)

Giving of Record in the right hand means salvation for the person concerned. He will be showing his Record to the people saying that he was conscious right in the world about the accountability in the Hereafter. Thereafter mentioned is made of the people who will given their record in their left hand:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ۝ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝ مَا أَغْنَىٰ عَنِّي مَالِيَهْ ۝ هَلَكَ عَنِّي سُلْطَانِيَهْ ۝

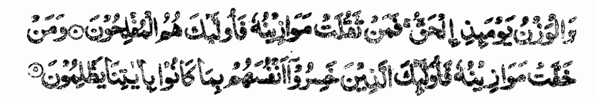
"And he that will be given his Record in his left hand, will say, 'Ah! would that my record had not been given to me! And that I had never realised how my account (stood)! Ah! would that (Death) had made an end of me! of no profit to me has been my wealth! My Power has perished from me!"

(Q. 69: 25- 29)

Weight of Record

Allah Almighty knows about the Record of all His creatures. He has, therefore, perfect and unchallenged right to punish anybody on the basis of his knowledge. But it will not be the practice on the Day of Judgment.The Record will be placed before the bondsmen. It will be weighed.The sinful will also refuse to accept charges levelled against them. But the allegations will be proved as true so that nobody call the punishment an act of cruelty.

Allah Almighty says:



> "The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper: those scale will be light, will find their souls in perdition, for that they wrongfully treated Our Sings.
> (Q. 7: 8-9)

Hadrat Salman (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah He upon him) said:

> "On the Day of Judgment, a balance will be established. It is so long and wide that the whole earth and heaven can be weighed at a time. Having seen it, the angels will submit:
>
> "Whom for it will weigh?"

Allah Almighty will say:

> "It will weigh the deeds of those for whom I would like to do so."

Thereupon the angels will submit:

> "O Allah! You are Glorious and Exalted; we failed to pray as You deserve! "
> (Al-Targheeb wal-Tarheeb)

Hadrat Anas (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "On the Day of Judgement an angel will be appointed on the Balance. Human beings will be brought to the Balance and they will be made to stand in the middle of the Balance. If the weight prove heavier the angel will call aloud that such and such person has proved himself righteous and will never become unfortunate. In case his weight proves lighter the angel will call aloud that the person has proved himself unfortunate and will never turn fortunate."[1]
>
> (al-Targhib wal-Tarhib)

Hadrat Shah Abdul Qadir (rah.) writes in his "Maozah-ul-Qur'an",

> "Records of every person is prepared according to weight. If the task is performed with love and sincerity under the guidance of Divine Code, the weight will go up; if it is done with a view of exihibitionism its weight will go down. That paper will, on the day of Judgement, be weight; those whose weight proves heavy will be forgiven, while those whose weight proves light will be held."

As per some religious scholars, records will be presented in body form and these bodies will be weighed and matter will be decided on the weight of these bodies being heavy or light. Weighing of paper or weighing it after embodying it is not beyond the power of Almighty Allah. Similarly, weighing of records without giving them any weight is also not beyond the Power of Allah. In this scientific age when astonishing inventions are going on day in and day out weighing of

1. Al-Targhib wal-Tarhib

records can be easily understood. These humble servants of Allah who have been endowed with little sense can easily gauge the heat of the body with the help Thermometer. Many other instruments and apparatus do such services in their respective fields. How can it be expected from Divine Power to fail in its attempt to weigh the records. If anybody doubts how the records are collected and weighed on the Day of Judgement when records have no solid existence and keep dying with their births? The answer is very easy. As speeches are recorded and they are broadcast from radio station, although the speaker does not speak everything at a time in the closed room; he rather, utters letter after letter. But the whole record is preserved very clearly and distinctly. Similarly, Almighty Allah gives His servants power and capacity to grasp and record what is spoken. hence it is not something spoken one's comprehension how Almighty Allah preserves the records of everything spoken or done.

The Heaviest Deed

Hadrat Abu Darda'a (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:[1]

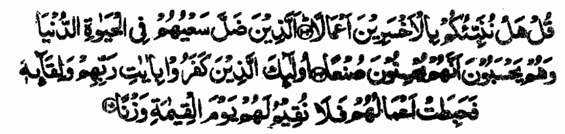
> "Verily the heaviest thing to be put in the balance will be good manners. In fact, Allah Almighty is the enemy of those who indulge in immoral acts and shamelessness."
>
> (Ibn Majah)

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1. Ibn Majah

Virtues of Unbelievers Weightless

Allah Almighty says:



"Say : "Shall We tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?" They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter) : vain will be their works, nor shall We, on the Day of Judgment, give them any Weight."

(Q. 18: 103-105)

The worst loosers are those who worked hard the whole life for earning and amassing wealth and considered themselves as the most successful of all. But they will find to their utter embarrassment, on the Day of Judgement, that their deeds are weightless and hence they may carry no benefit to one who performed them.

Hence the Jews,Christians, Polytheists and Unbelievers who perform virtuous deeds of their own, like helping the needy, arranging water for the thirsty, etc., will see that all their efforts are fruitless.

The *Sadhus* and monks who perform terrible excercises in spiritual sphere, kill their self by spiritual excertion, and the monks and clergies of the Jews and Christians refrain from performing marriage for the sake of maintaining piety; all

such acts are futile and fruitless. They will get nothing in the Hareafter in return for such useless acts. The virtues of Unbelievers are dead and they will, on the Day of Judgement, be bereft of all the virtues.

Allah Almighty says:



> "The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on tempestuous day: No power have they aught that they have earned: that is straying far,(from the goal)."
>
> (Q. 14:18)

Thus the Unbelievers and wrong-doers must keep in mind that even their acts of virtue will carry no weight on the Day of Judgment and they will look like ashes blown by hard winds.

(Bayanul Qur'an)

The commentator of Mazhari quotes the report of Hadrat Abu Hurairah (Allah be pleased with him) which says:

> "On the Day of Judgment, some very fat and stout persons will appear but their weight before Allah Almighty will not equalize even the feather of a mosquito."

Thereafter he (the commentator) says that since the deeds of wrong-doers will have no weight, they will be thrown into Hell without doubt.

Writing another commentary of these words the writer of

the "Tafsir Mazhari" says:

> "For these Unbelievers even the Balance will not be set up and their records will not be weighed because their (Virtuous) deeds will prove useless. Thus they will be sent straight to Hell."

Describing the third meaning of this *ayah* he says:

> "The deeds which are supposed to be virtuous by the Unbelievers will have no weight in the Balance on the day of Judgement. It is because only those deeds will have weight there which have been performed with Faith and sincerity just for the sake of Almighty Allah."

Thereafter, he says quoting Allama Sayuti, that the acholars differ in their opinion whether the records of Believers alone will be weighed or the records of Unbelievers too will be weighed. One sections of scholars is of opinion that only records of Believers will be weighed (because the virtues of the Unbelievers will prove useless. Now when the scale of virtue has nothing to be put in, why should it be weighed)." This section argues with *"fla muqimu lahum yaumul qiamate wazna"* فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا

Another section opines that records of the Unbelievers too will be weighed (but they will prove weightless). They are with the ayah:



> "But those whose balance is light, will be those who have lost their souls; in Hell will they abise."
>
> (23: 103)

They argue with *"hum fiha khalidun"* . Here Almighty Allah says about the men having light weight that they will remain in Hell. It shows that the records of the Unbelievers too will be weighed, because all the scholars agree to it that no Believer will ever remain in Hell.

After this the Commentator of *"Mazhari"* quotes the opinion of Qartabi who says:

> "Records of all will not be weighed. (It contains details and, that is,) thos who will go to Heaven unaccounted or those who will have to go to Hell right after the Resurrection Plain was set up will not have their records weighed. Besides them, all the Believers and Unbelievers will have their records weighed."

Thereafter "the Commentator of Mazhari" says:

> "This saying of Allah Qartabi assembles the way of both the sections and meaning of both the *ayahs* of Sura Kahaf and Sura Muminun."

Hadrat Hakim-ul-Ummah (in this Bayanul Qur'an) writes while commenting on Sura Araf:

> "Thus both the Belief and Unbelief will be weighed and during this process of weighing one scale will be kept empty; and in one scale will be put Belief if he is a Believer and Unbelief if he is an Unbeliever. When this weightage and will draw a line of demarcation between Believer and Unbeliever, one special scale will be set up exclusively for the Believers and then virtuous deeds in one scale and misdeeds in another will be put for weighing."

And as *Durr-e-Mansur* reports from Hadrat Ibn Abbas (Allah be pleased with him):

"If Virtuous deeds dominate he will get Heaven; if misdeeds overcome he will have Hell; and in case both the scales equalise, he will get a place in *Araf.* Then either before intercession he will receive punishment or forgiveness after punishment and (both the men of Hell and Araf will go to Heaven).

Pardoned with the Mercy of Allah

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> " Nobody will go to Heaven but with the Mercy of Allah Almighty."

Thereupon the Companions of the Prophet (p.b.u.h.) submitted:

> "Will you also not enter Heaven without the Mercy of Allah?"

Putting his holy hand on his head he said:

> "I shall not go to Heaven unless Allah covers me with His Mercy."
>
> (Targheeb Tarheeb)

Hence even the pious , righteous and virtuous should bear in mind that virtues of none of them will be of any use unless Allah Almighty show Mercy to them. Only virtuous deeds

will not suffice. It is because of this fact the Companions of the Messenger of Allah (peace and blessings of Allah be upon them) submitted if they would go to Heaven merely on the basis of his deeds. But the Prophet's reply is enough to emphasize that the Mercy of Allah Almighty alone will be the deciding factor.

Looking Repentant

Hadrat Muhammad Umair (Allah be pleased with him reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily if a servant of Allah keeps lying with his face down on earth from his birth till death in obedience to Allah Almighty, he will consider his deed quite meagre and will show his desire to be returned to the world again to earn more reward by performing virtuous deeds more and more."

(Ahmad)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "What will be the cause of penitence O Messenger of Allah?"

If virtuous, he will repent if he could do some more virtuous deeds; if a wrong-doer, he will think if he could save himself from evils.

(Tirmidhi)

Intercession

On the Day of Judgment, Allah Almighty will accept intercessation and the Believers gain benefit from it. The Messenger of Allah (peace and blessings of Allah be upon him) will intercede on that Day. It will be followed by the Prophets (peace be on them), *ulema* and martyrs respectively. But for the intercession, the permission of Allah Almighty will be necessary.

Allah Almighty says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Who is thee can intercede in His presence except as He permitteth?"

(Q. 2: 255)

One another occasion He says:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا

"On that Day shall no intercession avail except for those for whom permission has been granted by the Most Gracious and whose wordly is acceptable to Him."

(Q. 20:109)

Allah Almighty says:

مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ۝

> "No intimate friend nor intercessors will the wrong-doers have, who could be listened to."
>
> (Q. 40:18)

It is written in Marqat, the Commentary of Mishkat that on the Day of Judgement there will be five kinds of Intercessions. Firstly, all the Prophets will assemble in the Resurrection Plane but they will refuse point blank to intercede before Almighty Allah. Thereafter the Last Prophet Muhammad (peace and blessings of Allah be upon him) will come to intercede for all the Muslims former and latter. The second intercession will be concerning many Believers for sending them to Heaven. This intercession will also be made by the Holy Prophet (peace and blessings of Allah be upon him). The third intercession will be made for those who deserve Hell because of their misdeeds. This intercession will be made by the Holy Prophet (peace and blessings of Allah be upon him) as well as the Believers, martyrs and religious scholars etc. The fourth one will be regarding those sinners who would have already gone to Hell. All the Prophets (peace be upon all of them) and angels will intercede to pull them out of Hell. The fifth intercession will be made for elevating the status of the Heavenly people.

Hadrat Auf bin Malik (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "A messenger from my Lord conveyed me His Message that I undertake to intercede for anyone of my *ummah*;

> I took that responsibility. Now I shall intercede for those who do not associate anyone to Allah Almighty."
>
> (Mishkat)

Since the Holy Prophet (peace and blessings of Allah be upon him) thought that the good of his *ummah* lay in his interceding for each every Believer, he adopted this course.

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Every Prophet was given an accepted supplication which they used right in the world, while I kept mine reserved for the Day of Judgment so that I may intercede with it. Hence my supplication will work successfully by the permission of Allah Almighty for those who died without associating anybody else to Him."
>
> (Muslim)

From the trend of this *hadith* it becomes clear that it is the habit of Allah, the Exalted that He confers power on every Prophet that at least one of his supplications will be granted whatever he wants. Although all the Prophets and the power of making their supplications granted, but, however it was extra honour for each of them to be given a choice for supplication to be granted.

The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

> "That particular supplication has been invoked by each and every Prophet but I left it for the Day of Judgement and for seeking intercession for my *ummah*".

Hadrat Abdullah bin Amr bin al-As (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "A large number of people following *qibla* will go to Hell and Allah alone knows the correct number, and this entrance will be because of disobedience to Allah and going against him. Thus I shall lay down in prostration and glorify Allah as I did in standing position. Thereafter Almighty Allah will be fulfilled and my intercession will be granted."
>
> (Targhib and Tarhib)

Hadrat Ali Abi Talib (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "I shall be interceding for my *ummah* and Allah Almighty will be accepting it till my Lord, the High and the Exalted will ask me:
>
> Are you now satisfied O' Muhammad?
>
> I shall then submit:
>
> O my Lord! I am now perfectly satisfied."
>
> (Targheeb Tarheeb)

Hadrat Ibn Abbas (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "Pulpits of light will be put on the Day of Judgement for all the Prophets and they will be setting on them, but my pulpit will remain vacant. I shall not occupy it for fear of being sent to Heaven and my *ummah*

remaining deprived of intercession. I shall submit, O my Lord! my ummah! mu *ummah* !

Almighty Allah will ask me:

"What do you want of me for your *ummah*."

"May their Account be settled at the earliest", I shall submit.

Thus the checking of the Account will be started soon with the result some of the people will go to Heaven with the Mercy of Allah and some of them through my intercession. I shall continue my intercession till all men (Believers) already sent to Hell will be reverted to Heaven."

Warning

The intercession by the Messenger of Allah (peace and blessings of Allah be upon him) is a must and what is mentioned in the *ahadith* regarding this is right beyond doubt. But to rely on mere intercession and to refrain from performing virtuous deeds and taking no care for evil doings is an act of sheer folly. It is also clear from *ahadith* that a large number of persons belonging to this *ummah* will go to Hell.

Intercession of the Faithfuls

The intercession of the Messenger of Allah (peace and blessings of Allah be upon him) will prove a mercy to his *ummah*, and through his agency many others of his *ummah* will enjoy this *honour*.

Hadrat Abu Saeed Khudri (Allah be pleased with him)

reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily some people of my *ummah* will intercede for the entire group of people while some others will do it for a tribe or an *asbah* (a body consisting of men from ten to forty) or even for one person. In this way the whole *ummah* will go to Heaven."

The Messenger of Allah (peace and blessings of Allah be upon him) further said:

> "From the intercession of a person of my *ummah* as many people as that of Banu Tamim will enter Paradise."
>
> (Mishkat)

Hadrat Anas (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said :

> "The row of the Hellish will be seen set up on the way to the Heavenly people. In the meantime a Heavenly person will pass through the row. A Hellish will say him:
>
> "Don't you recognise me? I had once made you drink water (in the world). (Hence intercede for me). SImilarly, someone from the row will say to a Heavenly person:
>
> "I had provided water for your *Widu* (ablution) ".
>
> Thus the Heavenly person will intercede for him and he will be sent to Heaven."

Deprivation of the Cursers

Hadrat Abu Darda'a (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who builds the habit of cursing others will be deprived of the post of an intercession which is very honourable."

(Muslim)

Intercession of the Crusader

Hadrat Miqdam bin Madikarab (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) while stating the virtues of the Martyrs said:

> "His intercession will be accepted for seventy thousand relatives."

(Mishkat)

Intercession of Underage Child for the Parents

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who has sent his three underage children, they will serve as a strong fort for guarding him or her against Hell of Fire."

Having heard this Hadrat Abu Dhar (Allah be pleased with him) submitted:

"I have sent two children ahead."

The Messenger of Allah said:

"The same is the case for him also."

Hadrat Ubi bin K'ab (Allah be pleased with him) submitted:

"I have sent only one child."

The Messenger of Allah remarked:

"For him too the benefit is the same."

(Mishkat)

Sending ahead means that the child dies in presence of both mother and father or any one of them. The sorrows felt by the parents on the death of their child is paid by giving glad tidings to them that their dead child will serve as the intercessor on the Day of Judgement.

Intercession of the Hafiz of Qur'an

Hadrat Ali (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who knows the Qur'an by heart and follows the lawful and the prohibited according to it, he will be sent to Heaven by Allah."

(Tirmidhi)

Warning

One who knows the HolyQur'an by heart will be allowed to intercede for ten persons with success. But one should bear in mind that the intercessor must be practising the laws

mentioned in the Qur'an and fulfilling all the demands of the Book of Allah; otherwise he will be thrown into Hell without any consideration. Some people go on committing sins on the plea that so and so relative of them knows the Qur'an by heart and he will intercede and save them from Hell-Fire. This is self-deception and an act of sheer folly.

Intercession of Fast and the Qur'an

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Fasts and the Qur'an will intercede for a man on the Day of Judgement. The fast will say: 'O' Lord! I kept him away from eating the whole day, hence accept my intercession in his favour."
>
> The Qur'an will say: 'O' Lord! I had kept him from sleeping in the night, hence accept my intercession for him."

Saying this the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Intercession of both of them will be accepted."
>
> (Mishkat)

Radiance of Shunk, Pulsirat and Division of Light

Grievous Torments for Unbelievers, Polytheists and Hypocrites

The Day of Judgment will be the day of justice. Everybody will see his Record with his own eyes. Nobody will be able to say that he has been subjected to any oppression.

The Holy Qur'an says:

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

"And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do."
(Q. 39:70)

Allah Almighty has created Heaven for the doors of virtuous deeds and Hell for the wrong-doers. Everybody has to go to Heaven or Hell according to his deeds and characters.

But the way leading to Heaven will pass over Hell which has been called '*Sirat*' in *ahadith.* The virtuous and God-fearing person will pass safely from this way, but the wrong-doers will not be able to do so because the nails fixed in the way will catch hold of and make them fall into Hell. However, the Believers will be pulled out from Hell and will be sent to Heaven by the intercession of the Messenger of Allah (peace and blessings of Allah be upon him).

Division of Light

Before passing throughthe '*Pulsirat*' Light will be distributed among the people. Hadrat Abdullah bin Mas'ud (Allah be pleased wit him) said:

> "On the Day of Judgement, Light will be distributed among the Believers in order of merit and they move through '*Pulsirat*" (in this light).

Allah Almighty says:

> يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ
> الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

> "The Day shalt thou see the believing men and the believing women - how their Light runs forward before them and by their right hands: (the greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! This is indeed the highest Triumph."
>
> (Q. 57:12)

After getting the Light the believing men and women will start moving through the '*pulsirat*'. The hypocrite men and

women will also follow them. But when they will be left behind they will ask the Believers to stop and wait till they join them for they want to benefit from their Light. The Believers will say:

> "Go back and seek your Light where it was being distributed."

Thus the hypocrite men and women will go back to the place of distribution. But they will find nothing there. Thereafter, they will rush to keep pace with the Believers but they will find a wall raised between the two parties.

The Holy Qur'an says:

يَوْمَ يَقُولُ الْمُنٰفِقُونَ وَالْمُنٰفِقٰتُ لِلَّذِينَ اٰمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُّورِكُمْ
قِيلَ ارْجِعُوا وَرَآءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ
الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

> "The Day will the Hypocrites— men and women— say to the Believers: "Wait for us! Let us borrow (a light) from your Light!" It will be said: "Turn ye back to your rear; Then seek a light (where) ye can !" So a wall sill be put up betwixt them with a gate therein. Within it will be Mercy throughout, and without, all alongside, will be (wrath and) Punishment:"
>
> (Q. 57.13)

The sufferings and embarrassment of the Hypocrites and their call to the Believers find mention in the Holy Qur'an:

> "(Those without) will call out, "Were we not with you?"
>
> (Q. 57.14)

The Believers will reply:

قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ
جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ﴿١٤﴾

> "True; but ye led yourselves into temptation; ye waited (to our ruin); ye doubted (Allah's Promise); and (your false) desires deceived ye; until there issued the Command of Allah, And the Deceiver deceived you in respect of Allah."
>
> (Q. 57:14)

Since they looked for the downfall of Islam, Allah Almighty says:

فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ
وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

> "This Day shall no ransom be accepted of you, nor of those who rejected Allah. Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!'
>
> (Q. 57:15)

Radiance of Saq (Shank)

Hadrat Abu Saeed Khudri (Allah be pleased with him reports:

> "We submitted: 'O'Messenger of Allah! Shall we see Allah with naked eyes?"

The Messenger of Allah (peace and blessings of Allah be upon him) replied:

> "Do you feel any difficulty in seeing the Sun when the weather clears?"
>
> "No O' Messenger of Allah, we feel no difficulty and see it clearly." the Companies submitted.
>
> "Similarly, on the Day of Judgment you will see Allah very well without any difficulty."

Thereafter he said:

> "On the Day of Judgment a proclaimer will proclaim: 'Those of you who used to worship any other god should follow him. Thus the worshipers of idols will fall into Hell. Only the Believers and people of the Book will remain in the end.

Then the Jews will be asked:

> "Whom did you worship?"
>
> "We worshipped Uzair, the son of Allah."
>
> "You all are liars and fabricaters," they will be told.

Thereafter they will be asked:

> "What do you want?"
>
> "We are thirsty and hence we want water," they will submit.

Thereupon Hell will be pointed out to them and they will be asked to go there and drink from that. They will go there

and will find that it was burning sand that looked like water. Hence they will be consigned to it.

Thereafter the Christians will be called.

> "Whom did you worship?"
>
> "We worshipped Masih, the soon of Allah, they will say"

Thereupon they will be told:

> "You are liar and fabricator."

Then they will be asked:

> "We are all thirsty and hence give us water to drink," they will submit.

At this, they will be shown Hell and told to go there and drink water. Thus they will be carried to the place where there will be burning sand instead of water. They will all fall into Fire. Thus only the Believers, good and bad, will remain there. Allah, Almighty will project an illumination and ask:

> "What are you waiting for? All the parties have been ordered to follow their gods."

They will submit:

> "What have we to do with them. We are waiting for our Allah to come."

When our Lord reaches us we will recognise Him. O Lord! we remained aloof from other bodies and groups in the world when we were more in need of keeping their company.

But we did'nt adopt their company inspite of being in need of their help and support. How can we live with them. Allah, the exalted will say:

> " I am your Lord."
>
> "Sould he turn polythest by believing you", the Believers will say without recognising Allah.

They will further say:

> "We associate no partner to Allah." they will repeat these words twice ot thrice.
>
> "Does any sign stand between your Lord and yourselves which will help you in recognising your Lord?" the Believers will say.

Thereafter *Saq* will cast its rediance with the result all those who would prostrate before Allah in the world would fall down in prostration. But those who would prostrate out of hypocrisy, their back will become as stiff as the plank. Thereafter the Believers will raise their heads, they will find the light preceding the light of Saq. Now Allah will say:

> "I am your Lord."
>
> "The Believers will not accept Him as their Lord."

After that "*pulsirat*" will be set up on the back of Hell. (People will be asked to pass through it. At this time those fit for interceding will be permitted to intercede. They will be found saying *Sallim! Sallim!* (keep me safe, keep me safe O Allah)

The people will submit:

> "What's the characterstic of *pulsirat* O Messenger of Allah?"
>
> "That will be a greasy and slippery place. It will have big throns like *sadan* found in Najd." he (peace and blessings of Allah be upon him) said.

Thus the Believers will pass through it very quickly as a result of their virtues. SOme persons will pass with the speed of a wink, other like the lightening, wind, birds, speedy horses and camels respectively. But the throns and nails will be catching and making them fall down into Hell with the result many Believers will pass off safely while many of them will pass off to Heaven but after being injured. But many of them will be pushed into Hell. The Holy Prophet (peace and blessings of Allah be upon him) says:

> "By one whose possession my life lies in, none of you could talk to Allah so boldly as the Believers passing safely over Hell will talk to Allah on behalf of the Hellish ones."

As per another narrative the Holy Prophet (peace and blessings of Allah be upon him) told on this occasion:

> "As (in the world) you demand your right so rigidly in case you come to know that someone owes it, the Believers will demand the deliverence of their Hellish brothers even more strongly after being satisfied that they have already got salvation. They will argue:
>
> "O Lord of ours, those people who have fallen into Hell (because of their sins) would say *salat* with us, observe fast and perform Hajj with us and hence they

should be sent to Heaven along with us."

"Take out of HEll whom do you recognise", Allah will say.

Thus they will set out to take those Hellish out and their bodies will be declares as prohibited. Hence they will take out people in great number from Hell while the Hellish people will be found in state that they would be caught by fire up to half of shin or up to knees.

After that the Believers will submit to Almighty Allah:

"O Lord of ours! none of those who were permitted to be taken out now remained in Hell."

"Go and take out from Hell anyone who has virtue even equal to one *dinar*", Allah will say.

Now the Believers will go and take out the Hellish people in great number and will submit:

"We have left none in Hell about whome You have ordered."

"Go and take out of Hell anyone having virtue equal to even half a *dinar*", Allah will say.

Now the Believers will go and take out of Hell people in large number and will say that they have left none about whom you had ordered. Thereafter Allah will say:

"Go and take out of Hell people having virtue even equal to a particle."

Thus the Believers will go and take out of Hell men in large number and will submit:

"O our Lord! We have not left a single man having virtue even equal to a small particle."

Now Almighty Allah will say:

"Angels have already intercede and Prophets and the Believers have also done it, now it is the turn only of the Most mercifyl."

Thereafter, Allah, the Exalted will take a handful from Hell and take out those had never performed a virtuous deed (only the hidden wealth of Faith was his companion). These people would have become like coal after being burnt. Almighty Allah will put them into a canal "Nahr-ul-Hayat" (canal of life). (They will change their colour) and come out of the canal and will be recognised that they are the liberated ones whom Almighty Allah has freed from Hell without any virtuous deed.

Almighty Allah will then say:

"Enter Heaven and everything lying there belongs to you."

"O our Lord! You have conferred upon us what You gave not in the world", they will submit.

"I have even a better blessing for you", Allah will say.

"What can be a better blessing O Lord?"

"It is My Will and Pleasure; I shall never be displeased with you", Allah will say.

(Bukhari, Muslim)

The above *hadith* tells that *pulsirat* will be set up after the radiance of *Saq* and crossing of *Pulsirat*, because Light will

be given for crossing *Pulsirat*. But for maintaining order we have described the distribution of Light before the radiance of *Saq*.

The *hadith* gave in detail the state of *Pulsirat* and those passing through it. Other narratives have given more details. Thus the Prophet (peace and blessings of Allah be upon him) is reported to have said:

> "Of all the Prophets I shall be the first to cross *Pulsirat* alongwith my followers and that day none will be speaking other that the Prophets and that Day they will utter only "*Sallim! Sallim!* " and will go on repeating it."

Hadrat Abdullah bin Masud (Allah be pleased with him) is reported to said:

> "*Pulsirat* will be set up on Hell and it will be like sharpened sword".

The *hadith* of Muslim says:

> (On *Pulsirat*) the people will walk with their records and they will have their speed according to their deeds. Some of the slow spaces persons will be found crawling."

According to one narrative the nails bulging out of Hell will be so long and wise that even one of them will prove sufficient to catch and theow away into Hell more persons that the people of Rabia and Mudhar tribe put together.

(Baihaqui)

The Messenger of Allah (p.b.u.h.) Will Make Heaven Opened

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "On the Day of Judgment, my followers will excel the followers of all the Prophets in number and I shall knock at the Gate of Heaven first of all."
>
> (Muslim)

As per another *hadith* the Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "On the Day of Judgment, I shall go to the Gate of Heaven and ask to open it. The Inspector of Heaven will ask:
>
> "Who are you?"
>
> "I am Muhammad," I shall reply.
>
> "I have also been ordered to open it for you and not for anybody else," he will say.
>
> (Muslim)

The Messenger of Allah (peace and blessings of Allah be upon him) also said:

> "I shall knock the chains of Heaven first of all. Thus Allah Almighty will make me enter Heaven. I shall go to heaven accompanied by believing paupers. I am not mentioning this out of pride that I am more respectable than all the predecessors and descendants."
>
> (Tirmidhi.)

Entering Heaven and Hell in Groups

All the Unbelievers will be driven out into Hell with utter disgrace. They will also be divided into groups according to the nature of their evils.

Allah Almighty says:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا

"The Unbelievers will be led to Hell groups."

(Q. 39:71)

When these Unbelievers will arrive at the Gate of Hell, the angels will, in order to put them to disgrace, ask them:

"Had not any Messenger come to you?"

Thus the Holy Qur'an says:

حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ
جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾

"Until when they arrive there, its gates will be opened. And its keepers will say, 'Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be "True: but the Decree of Chastisement has been proved true against the Unbelievers! (To them) will be said:

'Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

(Q. 39: 71-72)

The Holy Qur'an says about the men of Heaven:

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

"And those who feared their Lord will be led to the Garden in groups."

(Q. 39:73)

The Unbelievers will also be grouped together according to the quality and quantity of their deeds of virtue. When these groups will arrive at the gate of Heaven, the angels incharge will greet them and wish their peace and comforts.

The Holy Qur'an says:

حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ

فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

"Until behold, they arrive there; its gates will be opened; and its keepers will say: 'peace be upon you: Well have ye done; Enter ye here, to dwell therein."

(Q. 39:73)

Hellish People Cursing Each Other

The Holy Qur'an says:

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ

رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ

"Every time a new People enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double punishment in the Fire."

(Q. 7:38)

Hellish People Stunned

The Unbelievers would laugh at the Believers. But they will look dazed to miss them among themselves:

The Holy Qur'an says:

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ۝ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ۝

"And they will say: how is it with us that we see not men who we used to number among the bad ones? Did we treat them (as such) in ridicule or have (our) eyes failed to perceive them?"

(Q. 38: 62-63)

Lame Excuses of Satan

Almighty Allah says:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

> "And Satan will say when the matter is decided: 'It was Allah who gave you a promise of Truth: I too promised, but I failed in may promise to you. I had no authority over you except to call you, but ye listened to me; then reproach not me, but reproach your own souls. I cannot listen to your cries, not can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous Chastisement."
>
> (Q. 14:22)

Here Satan means to say that the responsibility of making them go astray does not go to his shoulder as to why did they listen to what he said to them? Why did they give their ear to his sayings keeping aside the sayings and preachings of the Prophets which were based on miracles and arguments? Hence instead of blaming me you should curse yourselves.

Ummah of Muhammad (p.b.u.h.) to Enter heaven Ahead of Others

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "We came to the world later but our matters will be decided ahead of all others." He further said, "We came here behind others but on the Day of Judgment, we will be ahead of all and we will enter Heaven first of all."
>
> (Muslim)

Wealthy Persons Lagging Behind

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) to have said:

> "The destitutes will go to Heaven five hundred years ahead of wealthy people." He further said:
>
> "I saw from the gate of Heaven that those who had already gone to Heaven were mostly paupers, When I looked inside Hell I found majority of women there."
>
> (Bukhari, Muslim)

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said.:

> "People will assemble on the Day of Judgment, and a Proclaimer will call:
>
> "Where are the destitutes?"

They will submit:

> "O' Lord! Your rendered us destitutes, but we kept patience while you gave wealth to others."

Thereupon Allah Almighty will say:

> "You will enter Heaven ahead of the wealthy people because they will remain engaged in given accounts of their wealth."
>
> (Tabarani, Ibn Hibban)

Mostly Women and Wealthy in Hell

Hadrat Ibn Abbas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "I glanced at Heaven and found mostly destitutes; I glanced at Hell and found mostly wealthy people and women."
>
> (Targhib Tarheeb)

As per one narrative the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

> "I enforced HEaven and found there beggars, migrants and underage children of the Believers and much less in number were wealthy and women. I was told that Account checking of the wealthy was going on at the gate and the women folk were less in number because love of gold and silk kept them oblivious of the rememberence of Allah."
>
> (Targhib and Tarhib)

Goods and property are very harmful. However, it is something very difficult to make permitted earnings, to spend on paying the rights of the servants of Allah and not to expend it on sinful things. Mostly people fail in this exercise and invest money on worldly rites, ritua;s and customs of their own desire or on the desire of their wives and children. They don't pay *Zakat* properly and don't perform Hajj inspite of its being obligatory on them in respect of pecuniary status and pass away in the same state. They spend lavishly on sinful projects. Hence it is not quite amazing that the wealthy will

remain engaged in furnishing their Accounts for auditing; hence their being less in number in Heaven.

The number of women in Hell will be more because of their love of gold and silk for these luxurious items kept them occupied and away from the remembrance of Allah. The womenfolk are greedy of garments and ornaments by nature and every body knows it. They force their husbands to earn through wrong means like taking bribes and borrow money at any cost. They mostly put on costly dresses for show. They consider it as shameful to wear in two functions. They put their ornaments on show on different pretext, discuss design unnecessarily and talk highly of their own assets and belongings. But such a show is sinful. The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

> "A women who uses gold ornaments for the sake of show will incur torment."
>
> **(Mishkat)**

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "The ornaments which is made by unlawful earnings is bound to incur Chastisement. But even the ornaments made by lawful means will incur Chastisements if *zakat* are not paid for them by the women or by their husbands."
>
> **(Bukhari)**

Bukhari and Muslim report that once some women submitted:

> "O Messenger of Allah! why do the women go to Hell

in such a large number?"

The Holy Prophet (peace and blessings of Allah be upon him) replied :

> "Since you most of the time keep engaged in cursing others and are thankless to your husbands."
>
> **(Bukhari)**

Hell to be Shown to Heavenly and Heaven to Hellish People

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone going to Heaven will be shown his abode in Hell in case he would commit sins, while the Hellsih one will be shown his abode in Heaven if he would have performed good deeds."
>
> **(Bukhari)**

Heaven and Hell to be filled

Allah Almighty says:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

> "The Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"
>
> (Q. 50:30)

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"The sinners will continue to be dropped into Hell and it will go on saying if there were others too, till Allah Almighty will put His leg into it. Following this it will get contracted saying it is enough by your Honour and Mercy. In the same way, Allah Almighty will create a set of new beings to fill the vacuum."

(Bukhari, Muslim)

Ratio of the Hellish

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"On the Day of Judgment, Allah Almighty will say addressing Adam:

لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ

He will submit:

"How many Hellish persons are there?"

"999 out of every one thousand."

This proclamation will cause tremendous terror among the people. Having heard this the Companions (Allah be pleased with them) submitted:

"Who is that one Heavenly person among us, O' Messenger of Allah?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Be happy! The ratio will be one thousand Gogs and

Maggogs and only one from among you."

(Mishkat)

That is, if you are compared to Gogs and Maggogs, the ratio will be 999:1. Since they also belong to this progeny of Adam, they are included in the list.

Length of the Day of Judgment

The Day of Judgment will be very long. As per *hadith*, it is equal to fifty thousand years.

(Mishkat)

That is to say, from the day the Trumpet will be sounded first till the Heavenly and Hellish people will go to Heaven and Hell, the duration is said to be as long as fifty thousand years.

When the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) wanted to know about the severity of such a long day, he explained:

> "By One in Whose Hands lies my life, for the Believer the Day will be lighter and shorter than the period of his saying of *fard* (obligatory) prayer."

(Mishkat)

Death of the Death

Only the Polytheists, Unbelievers and Hypocrites will remain in Hell forever. Neither will he succumb to death nor the punishment will get lighter.

Allah Almighty says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم
مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ

> "But those who reject (Allah) — for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Chastisement be lightened for them. Thus do We reward every ungrateful one!"
>
> (Q. 35. 36)

The sinful Believers who will go to Hell will be sent to Heaven later after being punished for their vices. Nobody will die in Heaven nor will he be taken out of it.

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "When all Heavenly people will enter Paradise Hellish ones to Hell, death will be placed before them. Later on, it will be slaughtered between Heaven and Hell. Thereafter a Proclaimer will call aloud.
>
> "O Heavenly people! there is no death now; O Hellish people: there is no death now. This proclamation will give utmost joys to the Heavenly and deepest anguish to the Hellish people."
>
> (Bukhari, Muslim)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah read (an ayah of Sura

Maryam) "*wa audirhum yaumul hasrate*" and then said explaining the word *hasrat* :

> "Death (in physical form) will be brought in the shape of a sheep having black spots and put on the wall between Heaven and Hell and the Heavenly people will be called out and said:
>
> "O Heavenly people!" And they will also look up. Then the Hellish people will be called out:
>
> "O Hellish people!" And they will also lookup.

Thereafter both Heavenly and Hellish people will be asked:

> "Do you recognise it?"
>
> "Yes we recognise it; it is death", they will all say.

Thereafter Death will be slain. That time the Heavenly will express utmost joy and the Hellish utmost sorrow. Had the Heavenly people not been to be preserved for ever they would have died out of joy and the Hellish out of sorrow.

(Tirmidhi)

The Men on the Heights

A fence will be erected between the Heavenly and the Hellish people. Those Believers whose virtues and vices will be found to be equal in weight will be kept. From this height they will talk to both the categories of people.

The Holy Qur'an says:

خالدين فيها لا يبغون عنها حولا

"Between them shall be a veil, and on the Heights will be men who would know everyone by his marks: they will call out the Companions of the Garden, "peace be upon you": they have not entered it, but they still hoped to (enter it).

(Q. 7:46)

Allah Almighty further said:

وأنذرهم يوم الحسرة إذ

"When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

(Q. 7:47)

Then the Companions of the Height will reproach the Hellish ones.

The Holy Qur'an says:

وبينهما حجاب وعلى الأعراف رجال يعرفون كلا بسيماهم ونادوا أصحاب الجنة
أن سلام عليكم لم يدخلوها وهم يطمعون

"The men on the Heights will call to certain men whom they know from their marks, saying: "Of what profit to ye were your hoards and your arrogant ways? Behold! are these not the men whom your swore that Allah with His Mercy would never bless? Enter ye the

> Garden: no fear shall be on ye, nor shall ye grieve."
> (Q. 7:48-49)

The men of Heights will, in the end, enter Heaven. Heaven and Hell are the only two places which have been fixed for the return. Entering Heaven is the real success, while entering Hell is the real loss. People in this world try to achieve success and happily bear all the troubles for it. How unfortunate are those who spend their all to buy Hell.

The Holy Qur'an says:

> "Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the Garden will have succeeded: for the life of this world is but goods and chattels of deception."
> (Q. 3:185)

When Allah, the Exalted sent Adam and Eve (peace be upon them) to Earth, he was told that one who follows My Guidance will not go astray and will have neither any loss nor any sorrow. While those who are indulged in wrong doings will go to Hell and live there forever. The proclamation has been made in *Sure Ta'ha* and *Sura Baqara.*

Paradise of Allah

What Heaven is Made of?

Hadrat Abu Hurairah (Allah be pleased with him) reports:

"Once I submitted:

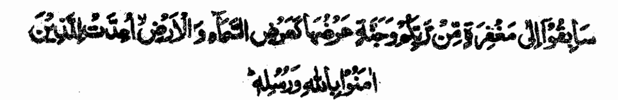
"O Prophet of Allah: What Heaven is made of?"

In reply to this question, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "It is made with bricks of gold and silver and its gravels are made of pearls and rubies and its clay that of saffron. Anyone who enters Paradise will live with peace and blessings of Allah Almighty. He will need nothing, will always keep living and death will never approach him. Neither his garments will wear off nor his youth will ever face decay."
>
> (Ahmad. Tirmidhi)

Width of Heaven

The Holy Qur'an says:



> "Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bless), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allah and his messengers."
>
> (Q. 57:21)

Heaven is tremendously wide and spacious What an ordinary Heavenly person will get there as a reward is enough to show how wide it is. As per some traditions even an ordinary Heavenly person will see favours of Allah from a distance of one thousand years. He will have under his possession a place equal to the entire earth or ten times more than the earth. This is all for making the concerning people to understand.

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:[1]

> "Heaven contains a hundred layers; each of them has the capacity to accommodate the entire population of the world."
>
> (Tirmidhi)

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1. Tirmidhi

Gates of Heaven

Hadrat Umar bin Khattab (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone of you who performs *wudu* (ablution) and says:
>
> أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
> عَبْدُهُ وَرَسُوْلُهُ
>
> *Ash'hadua'an la ilaha il'llahu wahdahu la'sharika lahu wa'ash'hadu anna Muhammadan abduhu wa rasuluhu'* all the eight gates of heaven will be opened for him.
>
> **Muslim)**

It is clear from this hadith that there are eight gates of Heaven:

Hadrat Abu Hurairah (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "Anyone who spends in the way of Allah two things of the same kind; (for example, two *Dirhams* or *dinars* or rupees or clothes) will be called to Heaven ans said:
>
> "O serveant of Allah! One who had been offering prayers (besides other obligatory acts) would be called in from the gate of *salat*; the one who was a man of *Jihad* would be called in from the gate of *Jihad* ; the man of *saum* would be called in from the gate called "*Babur-Reyan*".

Thereupon Hadrat Abu Bakr (Allah be pleased with him) submitted:

> "May my parents be sacrificed on you, who will be called from all the gates?"

The Messenger of Allah (peace and blessings of Allah be upon him) replied:

> "Yes! and I hope you are one of them."
>
> (Tirmidhi)

The compiler of Fath-ul-Bari writes:

> "This *hadith* tells four gates; (1) babu-us-salat (2) bab-ul-Jihad (3) bab-us-Sadqa and (4) bab-ur-rayan.
>
> Thereafter he writes: one gate must have been named as Bab-ul-Hajj and one more for those who suppress their anger. Similarly, one gate (al-Bab-ul-Aiman) will be fixed for those totally relying on Allah and they will enter the gate without their Account being checked; there will still be a gate named Bab-ul-Zikr which has been referred in a *hadith* reported by *Tirmidhi*; and may be the eighth gate named as Bab-uz'zikr or rather Bab-ul-ilm."

Once the Governor of Busrah Hadrat Utbah bin Ghazwah (Allah be pleased with him) said delivering an address:

> "Verily, you are to leave for a world from where you are to go nowhere. Hence you go from here with better record." He further said, "we have been told that the distance between two gates is a journey of forty years; and it is certain that due to heavy congestion even their

wide gate will look narrow."

(Muslim)

A *hadith* reported by Bukhari and Muslim says that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By One in Whose possession lies my life, the distance between two gates of Heaven is the journey from Makkah to Hijr."
>
> (Targheeb Tarheeb)

Hadrat Sahl bin S'ad (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "It is beyond doubt that seventy thousand or (he said) seventy lac persons of my *ummah* will enter Paradise holding each other. Their faces will be shining like the moon of the fourteenth."
>
> (Bukhari, Muslim)

Two Groups Entering Paradise

Sura Waqi'a mentions three groups of people:

1. The Companions of the Right Hand;
2. Those Nearest to Allah;
3. The Companions of the Left Hand.

Those who will be given their Records in their left hands. The forst two groups will, although, be Heavenly, but their positions will be quite different from each other. *Muqarrabin* will deserve special classes while *As'habul Yamin* i.e. Believers

in general willl be lower in position in comparison to them and the third group i.e.; *As'hab-ush-shimal* will be those of the Hellish.

Allah, the Exalted has first made mention of the *Miqar'rabin* and has told that among them a big group will consist of the former people and a small land will comprise the latter ones. But who are the former and latter people? In this connection the author of "*Bayan-ul-Quran*" writes.

> "By the ancients is meant people from Adam to the Last Prophet (peace be upon them) and by the latter is meant the *ummah* of the Last Prophet (peace and blessings of Allah be upon him) (i.e. Believers from the age of the Last Prophet (peace and blessings of Allah be upon him) up to the Day of Resurrection)".

He further writes

> " Majority of former among the ancients and minority of former among the latter are because in every age particular types of people are less in number."

Allah Almighty says:

وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ﴿١٠﴾ اُولٰٓئِكَ الْمُقَرَّبُوْنَ ﴿١١﴾ فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ
الْاَوَّلِيْنَ ﴿١٣﴾ وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾ عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾ مُّتَّكِـِٕيْنَ عَلَيْهَا
مُتَقٰبِلِيْنَ ﴿١٦﴾ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾ بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ
مَّعِيْنٍ ﴿١٨﴾ لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا
يَشْتَهُوْنَ ﴿٢١﴾ وَحُوْرٌ عِيْنٌ ﴿٢٢﴾ كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٣﴾ جَزَاۤءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾ لَا
يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

> "And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah: In Gardens of Bliss: A number of people from those of old, and a few from those of later times. (They will be) on couches encrusted (with gold and precious stones) reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness) with goblets, (shining) beakers, and cups (filled) of clear flowing fountains: no after-ache will they receive therefrom nor will they suffer intoxication: And with fruits, any that they may select; and the flesh of fowls, any that they may desire. And (there will be) companions with beautiful, big and lustrous eyes, like unto pearls well-guarded. A Reward for the deeds of their past (life). No frivolity will they hear therein, nor any mischief, only the Saying, "peace: peace."
>
> (Q. 56: 10-26)

After this the Holy Qur'an makes mention of the Companions of the Right Hand.

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ
﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ
مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ الْآخِرِينَ

> "The Companions of the Right Hand, what will be the Companions of the Right Side: (They will be) among Lote-trees without thorns, among Talh trees with flowers (or fruits) piled one above another, in shade long-extended, by water flowing constantly, and fruit

in abundance. Whose season is not limited, nor (supply) forbidden, and on couches raised high. We have created them of special creation. And made them virgin-pure (and undefiled), full of love (for their mates), equal in age, for the Companions of the Right Hand. A (goodly) number from those of old, and a (goodly) number from those later times."

(Q. 56: 27-40)

Thereafter the Holy Qur'an makes a mention about the Companions of the Left Hand (the Hellish people) and their Chastisement. They will be in the midst of a Blast of Fire and in Boiling Water, and in the shades of Black Smoke.

Entrance in Heaven with Honour and Peace

The Holy Qur'an says:

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ

"The righteous (will be) amid Gardens and fountains (of clear-flowing water).

(Q. 15:45)

Allah Almighty says in Sura Zumar:

حَتّٰىٓ اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ۝

"Until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein."

(Q. 39: 73)

That is to say, the Heavenly people will be made to enter with honour. The gates will remain open and the angels on guard of Heaven extend their compliments and congratulate on their ease and comfort there.

Congratulation After Entrance

The Holy Qur'an says:

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ وَأَنْفَقُوا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ
عَلَانِيَةً وَّيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾ جَنّٰتُ عَدْنٍ
يَّدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِمْ
مِّنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

"Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly, and turn off Evil with good, for such there is the final attainment of the (Eternal) Home, gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses and their offsprings and angels shall enter unto them from every gate (with the salutation). Peace unto you for that ye preserved in pertinence; Now how excellent is the final Home! "

(Q. 13: 22-24)

Thanksgiving on Entering Heaven

The Holy Qur'an says:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ
مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ۝

> "They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"
>
> (Q. 39:74)

They will be at liberty to roam about wherever they choose. It means they will have very vast land for the purpose. They will be able to meet their friends and companions too.

The Holy Qur'an says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ
الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ
رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ۝

> "And We shall remove from their hearts any rancour; beneath will be rivers flowing; and they shall say: "Praise be to Allah, Who hath guided us to this (felicity) : never could we have found guidance, had it not been for the guidance of Allah, indeed it was the truth that the Messenger of our Lord brought unto us." And they shall hear the cry: "Behold! the Garden before you: You have been made its inheritors, for your deeds (of righteousness)."
>
> (Q. 7:43)

First Breakfast of the Heavenly Ones After Entrance

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "On the Day of Judgment, Earth will become bread and Allah Almighty will serve it to his Guests in Heaven."

While the Messenger of Allah (peace and blessings of Allah be upon him) was narrating this to his Companions (Allah be pleased with them) a Jew appeared and submitted:

> "O Abul Qasim: May Allah bless you, should I say which food will be served first for the Guests of Allah in Heaven on the Day of Judgment?"
>
> "Yes, tell me," the Messenger of Allah (peace and blessings of Allah be upon him) said.

The Jew narrated it in the same way and said:

> "Earth will change into bread."

Having heard this from the Jew, the Messenger of Allah (peace and blessings of Allah be upon him) laughed so that his jaw-tooth became visible.

Thereafter the Jew submitted:

> "Should I tell you what will be the first curry to be served to the Heavenly beings?"

"Tell me that too, "the Messenger of Allah (peace and blessings of Allah be upon him) said.

The Jew said:

"That will be the liver of fish which could feed seventy thousand men."

There are numerous kinds of eatables in Heaven and the Heavenly people will be eating from them. But the first breakfast to be served will be bread prepared from the earth. It is because the earth contains tastes of different kinds which are found in various regions in the form of fruits, foodgrains, vegetables etc. and since nobody has eaten all the eatables of all the regions, hence the bread of earth will provide them tastes of all the eatables put together. Moreover, while tasting from the eatables of Heaven they should become sure that all the eatables of earth were inferior in quality ans taste to those of Heaven.

Note: The Holy Prophet (peace and blessings of Allah be upon him) did not contradict the first breakfast to be served in Heaven as told by the Jews which means they were right. And about eating of seventy thousand men from the enlarged part of the liver of fish, Allama Nowi (rah.) the explainer of Muslim writes:

"A piece of flash clings with the liver which is the best part of the liver as eatable. This enlarged piece is being referred here."

Question:- How the bread of earth could be eaten because if particles of earth is mixed with the bread, it becomes uneatables?

Answer :- All the foodgrains, fruits, dry fruits, vegetables etc. grow in the earth and they are so tasteful. The same Creator has the Power to turn even the earth into eatable and to make it tasty for the tongue and easily passable through the throat.

Stature, Piety and Beauty of the Heavenly Men

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The first group entering Heaven will have its faces shining like the moon of the fourteenth, and the following group will have its faces shining like the most illuminated star. All of them will be at one with one another harbouring no malice, hate and enmity. Each of them will have two celestial brides. Nobody will fall sick therein. They will have utensils of gold and silver and comb of gold. Their sweat will be fragrant.

This hadith brings to light the handsomeness of men and beauty of their wives in Heaven. It reports about the purity and cleanliness of Heavenly people as they will need neitherspitting nor cleaning the nose. As per another narrative it is being said *la yabutun wala yataghaw'watuna* (i.e.; the Heavenly will never need excreting). Sweating there will not be the result of heat but the source of digestion of food. (It will be mentioned later). That sweat will be fragrant and pleasing.

In the above *hadith* it is mentioned that the object burning

in the grate of Heavenly people will be timber. And it will be the timber of HEaven which is unparalled with respect to its fragrance. But whether these grates will be burning with fire or anything else can't be said.

Note:- Bukhari mentions that when Hadrat Adam (peace and blessings of Allah be upon him) was created by Almighty Allah, he was 60 cubits in hight and whoever will enter paradise will have the same height as that of Adam

Question :- Wil l such people look normal?

Answer :- When all of them are of the same height nobody will look abnormal

Note - 2 :- About the words "bukratanw'wa ashia" (morning and evening) used in the ***hadith*** he says:

> "By these words real morning and evening are not meant, because there will not occure sunrise and sunset. There will be no change of situation at all nor will there be any arrival or departure of night and day."

Fateh-ul-Bari reports in a weak narrative that a screen will. appear to be clinging beneath the Throne of Allah. Its folding will cause evening and unfolding will result in morning. That is. this screen will signify morning and evening at intervals and these will be the time for glorifying Allah. and although they will find glorification of Allah running with breath. but they will like to glorify Allah morning and evening of their own.

Bukhari reports that the stature of Hadrat Adam (peace be

on him) was of 60 cubits when he was created, and each one entering Heaven will have the same height.

Heavenly Men will be Beardless

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The Heavenly men will be quite young and beardless with eyes collyrium-coloured. Their youth will have no decay nor will their garments be worn out."
>
> (Tirmidhi)

However, they will have hair on their heads for which comb of gold will be supplied to each of them.

Health and Youth of the Heavenly Men

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "A Divine Proclaimer will call loudly in Heaven: 'O Heavenly men, it is decided for you that you will always remain healthy without falling sick; you will remain alive forever and taste no death; you will always remain young and will not become old, and will always have bounties of Allah without being needy."
>
> (Muslim)

Age of the Heavenly Men

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Anyone who departs from the world, whether adult or underage, will look a youth of 30 years and will ever remain so."
>
> **(Tirmidhi)**

This is a medium age when a person is neither a child nor a frenzied youth nor an old one. This is the age both of perfect youth and complete understanding.

Gardens of Trees of Heaven

The Holy Qur'an says:

إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝ حَدَآئِقَ وَأَعْنَابًا ۝ وَكَوَاعِبَ أَتْرَابًا ۝ وَكَأْسًا دِهَاقًا

> "Verily for the Righteous there will be an Achievement, Gardens enclosed, and Grapevines, Maidens of Equal Ages; and a Cup full to the Brim."
>
> **(Q. 78: 31-34)**

The Holy Qur'an further says:

إِنَّ الْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ ۝ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ

> "As to the Righteous, they will be in the midst of Garden and Springs, taking joy in the things which their Lord gives them, because, before then, they have done good deeds."
>
> (Q. 51:15-16)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily there is a tree in Heaven in whose shadow the fastest and swiftest horseman will run for one hundred years without being able to leave it behind."
>
> (Bukhari, Muslim)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "There is no tree to Heaven whose trunk is not of gold."
>
> (Tirmidhi)

Hadrat Jarir bin Abdullah (Allah be pleased with him) reports:

> "Once I went to Hadrat Salman Farasi (Allah be pleased with him). During conversation he lifted from the ground a piece of wood which was so small that it was hardly visible. He then said to me:
>
> "O Jarir! If you will seek even a place of wood equal to this one you will not be able to do so." I asked him:
>
> "Where will the plants and tree go?"

He said in reply:

> "Plants and trees will be there no doubt but they will not be wooden; their trunks will be those of pearls with dates clinging from them."
>
> (Baihaqi)

Sura Rahman makes mention of two Gardens for each one nearest to Allah Almighty.

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٧﴾ ذَوَاتَآ اَفْنَانٍ ﴿٤٨﴾ فَبِاَيِّ
اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٩﴾ فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ﴿٥٠﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥١﴾ فِيْهِمَا مِنْ
كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿٥٢﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾ مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ
اِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾ فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ
لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾ كَاَنَّهُنَّ الْيَاقُوْتُ
وَالْمَرْجَانُ ﴿٥٨﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٩﴾ هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦٠﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾

"But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two gardens — then which of the favours of your Lord will ye deny? Abounding in Branches; then which of the favours of your Lord will ye deny? In them (each) will be two Springs flowing (free); then which of the favours of your Lord will ye deny? In them will be fruits of every kind, two and two. Then which of the favours of your Lord will ye deny. They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach). Then which of the favours of your Lord will be near (and easy of Maidens), chaste, restraining their glances, whom no man or jinn before them has touched; then which of the favours of your Lord will ye deny? Like unto rubies and coral. Then which of the favours of your Lord will ye deny? Is there any Reward for Good — other than Good? Then which of

the favours of your Lord will ye deny?"

(Q. 55 : 46-61)

Thereafter mention has been made of the Gardens of Believers in general:

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَامَّتَانِ ﴿٦٤﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ
خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ اسْمُ
رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

"And besides these two, there are two other Gardens, then which of the favours of your Lord will ye deny? Dark-green colour (from plentiful watering). Then which of the favours of your Lord will ye deny? In them (each) will be two Springs pouring forth water in continuous abundance: then which of the favours of your Lord will ye deny? In them will be Fruits, and dates and pomegranates: then which of the favours of your Lord will ye deny? In them will be fair (Maidens), good, beautiful; then which of the favours of your Lord will ye deny? Maidens restrained (as to their glances), in (goodly) pavilions: then which of the favours of your Lord will ye deny? Whom no man or jinn before them has touched; then which of the favours of your Lord will ye deny? Reclining on green Cushions and rich Carpets of beauty. Then

which of the favours of your Lord will ye deny? Blessed be the name of thy Lord full of Majesty, Bounty and Honour."

(Q. 55: 62-78)

The Holy Qur'an says

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ۝٥١

"Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance, and (delicious) drink."

(Q. 38:51)

Allah Almighty says in Sura Yasin:

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ۝٥٧

"(Every) fruit will be there for them."

(Q. 36:57)

That is, they will have fruits of all kinds and tastes according to their likness and desire.

Allah Almighty says in Sura Waqia:

وَفَاكِهَةٍ كَثِيرَةٍ ۝٣٢ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝٣٣

"And fruit in abundance. Whose season is not limited, nor (supply) forbidden."

(Q 56: 32-33)

Allah Almighty says in Sura Dahr:

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝١٤

"And the shades of the (Garden) will come low over them, and the bunches (of fruit) "

(Q. 76:14)

As per the commentator Ibn Kathir, when a Heavenly person will have a desire to have a fruit, it will come to him. He will pluck it standing, sitting or lying down at will.

Allah Almighty says in Sura Muhammad:

وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ

"In it there are for them all kinds of fruits, and Forgiveness from their Lord)"

(Q. 47:15)

Allah Almighty says in Sura Baqara:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأُتُوا بِهِ مُتَشَٰبِهًا وَلَهُمْ فِيهَا أَزْوَٰجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَٰلِدُونَ

"But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein spouses purified; and they abide therein (forever)."

(Q. 2:25)

Ibn Kathir, the Commentator reports from Hadrat Ibn Abbas and other Companions (Allah be pleased with them) that the Heavenly people while seeing the fruits will say that they had already seen these fruits in the world, but while eating them they will find quite a different taste.

Once there was eclipse of the sun during the period of the Messenger of Allah (peace and blessings of Allah be upon

him). He led the prayer for the eclipse which was very long. When he finished his prayer the eclipse was no more. He observed: Verily the sun and the moon are from the Signs of Allah Almighty. It does not occur due to anybody's birth or death. Hence you praise the glory of Allah whenever you see the eclipse.

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Heaven was presented to me. When I wanted to take a bunch of grapes but a bar was put between the grapes and myself and hence I could not have it. Thereupon a certain person submitted: "O Messenger of Allah: What would be the quantity of juice from a grain of grape?"

The Messenger of Allah (peace and blessings of Allah be upon him) said in reply:

> "Its juice can fill the biggest water-container your mother could make out of a piece of skin."

(Abi Yala)

Once a Companion of the Messenger of Allah (peace and blessings of Allah be upon him) came from a village and submitted:

> "O Messenger of Allah! Allah Almighty has mentioned (in the Qur'an) about a tree which will be found in Paradise but which is painful."

> "Which tree is that?" the Messenger of Allah (peace and blessings of Allah be upon him) said:

"That is the berry trees which is thorny and gives trouble to the pluckers of its fruits," he submitted.

Having heard this, the Messenger of Allah (peace and blessings of Allah be upon him) remarked:

"Has Allah Almighty not mentioned:"

"(There will be) among Late-trees without thorns."
(Q. 56: 28)

Farming in Heaven

Hadrat Abu Hurairah (Allah be pleased with him) reports that a villager was sitting in the assembly of the Messenger of Allah (peace and blessing of Allah be upon him) when he was saying that a man from the Heavenly people will request Allah Almighty to allow him to take to farming there.

Allah Almighty will says:

"You have everything according to your need."

He will submit:

"I have everything, however, I want to do it." Thus he will be permitted.

He will sow the seed but it will grow in the twinkling of an eye and will get reaped and heaped like a big mountain: Thereupon Allah Almighty will say:

"O son of Adam! nothing fills the stomach of your greed."

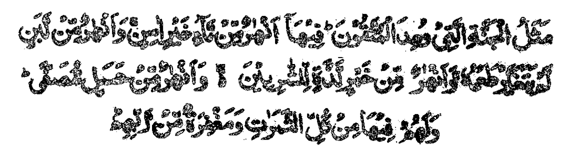
Having heard this, the Companion from village submitted:

"By Allah, that person must be either Qureshi or Ansari, because only these people take to cultivation; we do not do it. Why then should we request for this? Hearing this the Messenger of Allah (peace and blessings of Allah be upon him) smiled."

(Bukhari)

Canals of Heaven

Allah Almighty says in Surah Muhammad:



"(Here is) the description of the Garden which the righteous are promised, in it are rivers of water unstalling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and forgiveness from their Lord."

(Q 47: 15)

Hadrat Ubada bin Samit (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Heaven contains a hundred layers. The distance between every two layers is as wide as it is between earth and sky; 'Firdaus' is the Highest. Four canals of Heaven have come out from it. Allah's Throne will be over it. Hence whenever you entreat Allah for Heaven, entreat for Firdaus."

(Tirmidhi)

The Holy Qur'an mentions at a number of places:

> "*tajri min tahtihal anharu*:;"

It means there are many canals flowing through the gardens and balconies of the Heavenly people.

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessing of Allah be upon him) said:

> "Canals of Heaven come out from under the mountains of musk."
>
> (Ibn Hibban)

Hadrat Samak, the pupil of Abdullah bin Abbas (Allah be pleased with him) reports:

> "I met Hadrat Abdullah bin Abbas (Allah be pleased with him) and submitted:
>
> "What the land of Heaven is like?"

He said in reply:

> "It is made of silver which is very white like a mirror."
> I submitted:
>
> "What the light is like?"

He said:

> "Have you not seen the occasion when the sun is about to appear. The light of Heaven is exactly like that. But that light will have effect neither of sunheat nor coolness."

I submitted:

> "What is the condition of its canals? Do they flow through the ditches?"

He said:

> "No, they run through the levelled land without any slope."

I submitted:

> "What are the garments of Heaven like?"

He replied:

> "There is a tree in Heaven which has fruit like pomegranate. When a Friend of Allah (Heavenly person) will need any garment its branch will come near and burst out giving out seventy pairs of garments of different colours. Later on, the branch will become intact and go back to its former place."

(Targhib and Tarhib).

Canal of Kauther

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "(On the Night of Ascension) I was passing through Heaven that I came across a canal which had domes of pearls on both of its sides. I asked the angel (who was escorting me) about it. He replied:

"It is *Kauther* which has been bestowed on you."

Thereafter, the angel struck his hand at the canal and took out murk from its soil.

(Tirmidhi)

Hadrat Anas (Allah be pleased with him) reports that once the Messenger of Allah (peace and blessings of Allah be upon him) was asked:

"What is *Kauther*?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "That is a canal which Allah Almighty has bestowed on me. It is whiter than milk and sweeter than honey."
>
> (Tirmidhi)

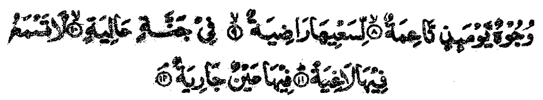
Fountains of Heaven

Allah Almighty says in Sura Mursalat:

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ۝ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ۝

> "As to the Righteous, they shall be amidst (cool) shades and springs (of water). And (they shall have) fruits all they desire."
>
> (Q 77: 41-42)

Allah Almighty says in Surah Hashiya:



> "(Other) faces that Day will be joyful, pleased with their Striving, in a Garden on high, where they shall hear no (word) of vanity: therein will be a bubbling

spring."

(Q 88: 8-12)

Sura Ghashiya denotes that nothing futile and useless will be heard there.

Allah Almighty says in Sura Naba'a says

> "Nothing nonsense and false will be uttered there. Sura Waqia speaks of the same thing. In fine, perfect peace will be prevailing there."

Drinks of Heaven

Allah Almighty says in Sura Dahr:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا
عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝

> "As to the Righteous, they shall drink of a Cup mixed with *kafur*, a Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance."

(Q. 76: 5-6)

There the mention of *kafur* should not be taken as the *kafur* of the world. This is the *kafur* of Heaven which leaves the mind fresh and peaceful.

Allah Almighty says in Sura Dahr:

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ۝ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ۝

> "And they will be given to drink there of a Cup mixed with Zangatul, a fountain there, called Salsabil."

(Q. 76: 17-16)

Allah Almighty says in Sura Mutaffifeen:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ عَلَى الْأَرَائِكِ يَنظُرُونَ ۝ تَعْرِفُ فِي وُجُوهِهِمْ
نَضْرَةَ النَّعِيمِ ۝ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝ خِتَامُهُ مِسْكٌ ۚ وَفِي
ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝ وَمِزَاجُهُ مِن تَسْنِيمٍ ۝ عَيْنًا
يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝

"Truly the Righteous will be in Bliss: On raised couches will they command a sight (of all things) thou wilt recognise in their Faces the beaming brightness of Bliss. Their thirst will be slaked with Pure Wine; the seal thereof will be musk: and for this let those aspire, who have aspirations: with it will be (given) a mixture of Tasnim: a spring from (the waters) whereof drink those Nearest to Allah."

(Q 83: 22-28)

Birds of Heaven

The Heavenly people will get meat of birds. Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Verily, in Heaven, there are birds equal in size to the long-necked camels which go grazing among the trees of Heaven."

Having heard this Hadrat Abu Bakr (Allah be pleased with him) submitted:

"O Messenger of Allah! they must have been living a better life."

The Messenger of Allah (peace and blessing of Allah be upon him) said in reply:

> "Their eaters will have been living a life superior to them."

Following this the Messenger of Allah (peace and blessings of Allah be upon him) gave great tidings to Abu Bakr Siddiq (Allah be pleased with him) and said:

> "I hope you include the list of those who will eat the meat of these birds."
>
> (Ahmad)

Heavenly people Eating with Honour

Allah Almighty says in Sura Saffat:



> "For them is a Sustenance determined, fruits: and they (shall enjoy) honour and dignity, in Gardens of delight. Facing each other on raised couches."
>
> (Q. 37:44)

Allah Almighty says to Sura Tur:



> "As to the Righteous, they will be in Gardens, and in Happiness, enjoying the (Bless) which their Lord hath bestowed on (them) and their Lord shall deliver them from the Chastisement of the Fire. (to them will be said:) "Eat and drink ye, with profit and health because of your (good) deeds. "
>
> (Q 52: 17-19)

Hadrat Jabir (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily the Heavenly people will eat and drink in Heaven but they will neither excrete not spit not clean their nose there."

Thereupon the Companions (Allah be pleased with them) submitted:

> " What would happen to the foods?"

The Messenger of Allah (peace and blessings of Allah be upon him) replied:

> "They will belch and have musk-like sweat, praise and glory of Allah will remain in process like uncontrolled breath."
>
> (Muslim)

That is, they will be breathing without any break and no worldly work or business will be able to put a check on it. No comfort and pleasantries will distract their attention. As they live by breath in this world so will they live by praising the glory of Allah Almighty.

Utensils of the Heavenly

Allah Almighty says in Sura Zukhruf:

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ
وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَالِدُونَ

"To them will be passed round, dishes and goblets of

gold: there will be there all that the souls could desire, all that the eyes could delight in: and ye shall abide therein (forever)."

(Q. 43:71)

Allah Almighty says in Sura Dahr:

ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا ﴿١٥﴾ قواريرا من فضة قدروها تقديرا ﴿١٦﴾

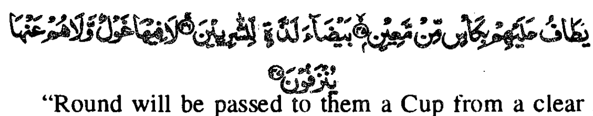
"And amongst them will be passed round vessels of silver and goblets of crystal, crystal-clear, made of silver: they will determine the measure thereof (according to their wishes)

(Q. 76: 15-16)

Heavenly Drink Causing no Intoxication or Headache

Heavenly people will drink wine in Heaven for its delicious taste. It will be holy and clean and will cause neither intoxication nor headache nor stomachache.

Allah Almighty says in Sura Saffat:



"Round will be passed to them a Cup from a clear flowing fountain, crystal-white, of a taste delicious to those who drink (thereof), free from headiness: nor will they suffer intoxication therefrom."

(Q 37: 45-47)

Allah Almighty says [1]

لَا لَغْوٌ فِيْهَا وَلَا تَأْثِيْمٌ ﴿٢٣﴾

"Free of frivolity, free of sin."

(Q. 52:23)

Allah Almighty says [2] in Sura Dahr:

وَسَقٰهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾

"And their Lord will give to them to drink a pure drink."

(Q. 76:21)

Mounts of the Heavenly

Hadrat Barida (Allah be pleased with him) reports that a person submitted:

> "O Messenger of Allah: Would there be horses in Heaven?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Should Allah Almighty make you enter Paradise and you express your desire to mount on the horse of red ruby, it would be materialised. Your horse will be flying in Heaven according to your desire."

Another person submitted:

> "O Messenger of Allah! Would there be camels also in Heaven?"

---

1. Sura Tur
2. Sura Dahr

Refraining from the reply given to the first man, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "You will get everything according to your desire."
>
> (Tirmidhi)

A Companion (Allah be pleased with him) from a village visited the Messenger of Allah (peace and blessings of Allah be upon him) and submitted:

> "I like horses too much. Would there be horses in Heaven?"

He said in reply:

> "Should you be made to enter Heaven; you will be given two- winged horse of ruby. You will be made to mount on that and the horse will fly you according to you desire."
>
> (Tirmidhi)

Mutual Love of the Heavenly

Allah Almighty says in Sura Hijr:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

> "And We shall remove from their hearts any lurking sense of injury; (they will be) brothers (joyfully) facing each other on raised couches."
>
> (Q. 15:47)

That is to say, had there been malice towards anyone.

> it would be taken out before entry into Heaven and that place will be kept clean and pure from mutual malice and enmity."
>
> (Bukhari, Muslim)

Hadrat Abu Umama (Allah be pleased with him) is reported to have said:

> "No Believer will be allowed to enter Paradise unless his breast is cleared of malice and enmity; Allah Almighty will remove malice from the hearts of the Believers as the attacking beast is kept away."

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> " When the Believers will get rid of Hell, they will be held on a bridge extending between Heaven and Hell and they will have to pay back for their wrong-doings. They will be sent to Heaven after being cleaned and purified from all excesses and wrongs."
>
> (Bukhari)

Mutual Amusement among the Heavenly

Allah Almighty says in Sura Tur:



> "They shall there exchange, one with another, a cup free of frivolity, free of sin."
>
> (Q.52:23)

This, exchange of cup will take simply for the sake of amusement.

Garments and Ornaments of the Heavenly

Allah Almighty says in sura Kahaf:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾
أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

"As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who does a (single) righteous deed. For them will be Gardens of Eternity; beneath them rivers will flow: they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on !"

(Q. 18: 30-31)

The above *ayah* refers to the golden bracelets of the Heavenly people. Sura Dahr mentions bracelets of silver too. It means they will be made to wear bracelets both of gold and silver. They will also wear garments of silk of various kinds of rare qualities.

Allah Almighty says in Sura Hajj:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٣﴾

> "Allah will admit those who believe and work righteous deeds, to Gardens beneath which river flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk."
>
> (Q. 22:23)

This *ayah* mentions that the Heavenly people will wear ornaments of pearls besides bracelets of gold.

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The ornaments of the Believers will reach up to the port water reaches during *wudu*."
>
> (Muslim)

Hadrat S'ad bin Abi Waqqas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If an atom which is lifted by a nail from whatever lies in Heaven is shown to the world, it will get illuminated; if a man peeps into the world so that his bracelet is visible, the sunlight will lose its light as the stars do in presence of the sun."
>
> (Tirmidhi)

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who enters Heaven will always be in bliss and will never turn needy; neither his garments will get rotten nor his youth will decay."
>
> (Muslim)

Crown of the Heavenly

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> **"The Heavenly persons will have crown on their heads (the brightness) of an ordinary pearl of which will illuminate the East and the West and what lies between them."**
>
> **(Tirmidhi)**

Beds of the Heavenly

Allah Almighty says in Sura Rahman:

مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

> "They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach). Then which of the favours of your Lord will ye deny?"
>
> (Q. 55: 54-55)

Allah Almighty says in Sura Rahman:

مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ۝ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

> "Reclining on green Cushions and rich Carpets of beauty. Then which of the favours of your Lord will ye deny? Blessed be the name of thy Lord, full of Majesty, Bounty and Honour."
>
> (Q. 55: 76-78)

Allah Almighty says in Sura Ghashiya:

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾
وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾

"Therein will be couches (of dignity), raised on high, goblets placed (ready) and Cushions set in rows, and rich carpets (all) spread out."

(Q. 88: 13-16)

Couches of the Heavenly

Allah Almighty says in Waqi'a:

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ
الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِئِينَ عَلَيْهَا
مُتَقَابِلِينَ ﴿١٦﴾

"And those foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allah: In Gardens of Bliss: a number of people from those of old, and a few from those of later times. (They will be) on couches encrusted (with gold and precious stones), reclining on them, facing each other."

(Q. 56: 10-16)

Hadrat Ibn Abbas (Allah be pleased with him) said:

"Couches will be made of the strings of gold."

(Ibn Kathir)

Allah Almighty says in Sura Yasin:

إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فٰكِهُونَ ۝٥٥ هُمْ وَأَزْوٰجُهُمْ فِي ظِلٰلٍ عَلَى الْأَرَآئِكِ مُتَّكِـُٔونَ ۝٥٦

"Verily the Companions of the Garden shall that Day have joy in all that they do; they and their associates will be in pleasant shade, reclining on raised couches."
(Q. 36: 55-56)

Youths of Heaven

Almighty Allah says in Sura Tur:

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ۝٢٤

"Round about them will serve, (devoted) to them, youths (handsome) as pearls well-guarded."
(Q. 52:24)

Almighty Allah says in Sura Dahr:

وَيَطُوفُ عَلَيْهِمْ وِلْدٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا ۝١٩

"And round about them will (serve) youths of perpetual (freshness): if thou seest them, thou wouldst think them scattered pearls."
(Q. 76:19)

Both *wildan* and *ghilman* have almost the same meaning. Allah Almighty has created celestial maidens to become spouses of the Heavenly people, who are, although, female, but they are quite different from humans. Similarly, the youths have been created to serve the Heavenly people and they will always remain young and handsome and passage of time will not affect them at all.

In Sura Tur these youths have been likened to "well-guarded pearls," because of their handsomeness, shining and cleanliness. Sura Dahr refers them as 'scattered pearls' because of their quick movements in service.

Hadrat Hasan and Qatada (Allah be pleased with them) report:

> "Some of the Companions (Allah be pleased with them) submitted:
>
> "When servants are so (handsome) what would the served be like?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The served has the same superiority over the serving as the full moon has over the stars."

(Mazhari)

Purified Spouses in Heaven

Allah Almighty says in Sura Al-Imran:

لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ
مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ۚ﴿۱۵﴾

> "For the righteous are Garden in nearness to their Lord with rivers flowing beneath: therein is their eternal home: with spouses purified and the good pleasure of Allah. For in Allah's sight are (all) His servants."

(Q. 3:15)

They would be free from pollution, internal mischiefs (malice, enmity, hypocrisy, etc.), menstruation, etc.

In short, Heavenly spouses would be free from all external and internal human weaknesses. They would have been at the height of piety and purity, neatness and cleanliness, habits and manners. They will never disobey their husbands.

Beauty of the Heavenly Spouses

Allah Almighty says in Sura Waqi'a:

إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝ عُرُبًا أَتْرَابًا ۝ لِّأَصْحَٰبِ ٱلْيَمِينِ

> "We have created them of special creation. And made them Virgin-pure (and undefiled), full of love (for their mates), equal in age, for the Companions of the Right Hand."
>
> (Q. 56: 35-38)

The believing women of the world will be raised young whatever age they would have died in. They will all be made virgin and pure and well-furnished with all the beauties of Heaven.

As per one *hadith* and old woman visited the Messenger of Allah (peace and blessings of Allah be upon him) and submitted:

> "O Messenger of Allah! Kindly pray that Allah Almighty admit me to Heaven."

The Messenger of Allah peace and blessings of Allah be upon him) said:

"No old woman will enter Paradise."

The old woman left weeping bitterly. Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) asked the Companions (Allah be pleased with him) to tell her:

> "I mean that she will not be old at the time of entering Paradise."

Hadrat Anas (Allah be pleased with him) reports the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Going out in the way of Allah for a morning or an evening is better than this world or what lies in it. And if anyone of the celestial maiden happens to glance at the world, all that lies between the earth and sky would get illuminated and perfumed." He further said: "Verily her 'dupatta' (a smaller sheet used by a girl to cover her head) is better than the entire world and what it contains."
>
> (Tirmidhi)

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) is reported to have said:

> "Verily the whiteness of the shin of the celestial woman would be visible from within 70 pairs of dress and even the kernel of her shin would look transparent."
>
> (Tirmidhi)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that while explaining '*ka'anahunnal yaqutu wal marjan*' observed:

"Heavenly male will see her cheek to find it more crystal than the mirror, most ordinary among her pearls can illuminate the area lying between East and West."

(Ahmed, Ibn Hibban)

Maidens with Big, Beautiful and Lustrous Eyes

There will be found in Heaven beautiful maids with big and lustrous eyes. These virgins will be given in marriage to the Heavenly males. They have been created by Allah for the same purpose.

Allah Almighty says in Sura Dukhan:

وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ۞

"And We shall wed them to maidens with beautiful, big, and lustrous eyes."

(Q. 44:54)

Allah Almighty says in Sura Rahman:

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ۞ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۞ حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ۞ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۞ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَاۤنٌّ ۞ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۞

"In them will be fair (Maidens), good, beautiful; then which of the favours of your Lord well ye deny? Maidens restrained (as to their glances), in (goodly) pavilions: then which of the favours of your Lord will

ye deny? Whom no man or jinn before them has touched; then which of the favours of your Lord will ye deny?"

(Q. 55:70-75)

Allah Almighty says in Sura Waqi'a:

"And (there will be) Companions with beautiful, big, and lustrous eyes, like unto Pearls well-guarded."

(Q. 56: 22-23)

Allah Almighty says in Sura Saffat:

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

"And besides them will be chaste women; restraining their glances, with big eyes (of wonder and beauty). As if they were (delicate) eggs closely guarded."

(Q. 37: 48-49)

Particular Supplication of Maidens and Sympathy with Husbands

Hadrat Abdullah bin Umar (Allah be pleased with him) reports that the merciful Messenger (peace and blessings of Allah be upon him) said:

"Verily right from the beginning of the year till the end, Heaven is decorated to greet the month of Ramadan. On the first day of Ramadan, the leaves of the Heaven fan the Maidens and under its spell they supplicate:

"O Lord! appoint for us such husbands from your

devotees who cool down my eyes and their's from us."
(Baihaqi)

Hadrat Muadh (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "If any woman troubles her husband in the world, his wife from among the Maidens of Heaven says: "Woe to you! don't trouble him, for he is your temporary guest and very soon he would come back to me."
> (Tirmidhi)

The above two *ahadith* denote that Maidens are also present like other Heavenly beings.

Hafiz Mindhari (rah.) reports from Hadrat Umme Salma (Allah be pleased with her), the mother of the Believers in *al-Targhib and wal-Tarhib* that she once submitted to the Holy Prophet (peace and blessings of Allah be upon him)

> "O Prophet of Allah! Who will be better (in Paradise) - worldly (believing) women or the beautiful Heavenly maidens?"

The Holy Prophet (peace and blessings of Allah be upon him) said:

> "The Worldly (believing) women will be as better than the Heavenly maiden as the upper cloth (of a quilt) is better than the undercloth of it.
>
> "Why so O Prophet?" Hadrat Umme Salma submitted.
>
> "It is because the (believing) women in the world would offer *salat* and observe fasts and pray to Allah, the Exalted". the Prophet replied.

> Thereupon Hadrat Umme Salam 9Allah be pleased with her) submitted:
>
> "Some women in the world marry two or three or four men and then die. She will go to Heaven and her husbands will also enter Heaven, then (in such a case) who will be her husband?"

Thereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked:

> "O Umme Salma, she will be given power to choose any one of her husband and she will choose the one best of all in respect of his morality." saying this he (peace and blessings of Allah be upon him) added:
>
> "O Umme Salma, good moral surpass all the virtues."

The above narrative is weak in regard to authenticity. Some narratives say that the women who marries another man after the first will be entrusted to latter. Whatever be the case no man or woman will remain without a pair.

Song of the Maidens

Hadrat Ali (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Maidens of Heaven assemble at one place and sing in such a melodious voice that nobody on earth would have ever heard. In their song they say:
>
> "We are immortal and will never perish; we will always live in peace and comfort and will never turn

> **needy; we will never become angry with our husbands and remain happy with them; what to speak of them who are for us and we for them."**
>
> (Tirmidhi)

Polygamy for Males

There are different traditions regarding the number of wives a Heavenly male will have. Bukhari reports:

وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ

> "Everybody will have two wives from among the Maidens."

Hafiz Ibn Hajar has collected in his Fathul Bari many such traditions. He quotes from Musnad Ahmad:

> "For an ordinary Heavenly person there would be 72 wives in addition to two worldly wives."

As per Abu Yali:

> "There would be two wives from the humans and 72 of those newly-created by Allah Almighty in the next world."

As per Ibn Majah:

> "In Heaven, every male will have 72 wives from the worldly human beings and 72 celestial Maidens."

In the collection of Fathul Bari some traditions are authentic while others are weak.

In short , it appears that the Heavenly man will be

conferred upon a number of wives as matter of His Favour and there will be none to have less than two wives.

But so far as the number is concerned it depends on the degree of piety and righeteousness of Heavenly man. Thus the degree of difference in status will prescribe the number of spouses. (Allah knows better).

Some people raïse a question that if one man will be given many wives, how many husbands will be given to a woman? This question is quite nonsensical, because a number of wives for a man is blessing while many husbands for a woman is shameful, indecent and undignified. WHile such a disgrace van't be put up with in the world who will tolerate it right in Paradise? The Holy Qur'an has described the quality of the Heavenly women as those having their eyes lowered and looking towards none except their husbands. Thus these women will agree on only one husband while some people advocate a number of men for a dignified and graceful lady. These foolish people take even Heavenly to be like prostitutes or European women who run after men.

Manly Power

Since the wives of the Heavenly would be more than one, his manly power would be increased.

Hadrat Zayd bin Arqam reports that one of the Jews visited the Messenger of Allah (peace and blessings of Allah be upon him) and submitted:

> "O Abul Qasim! Do you say the Heavenly people will eat and drink?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By One in Whose possessions my life lies! every Heavenly person will be given strength of one hundred men for eating, drinking and sexual intercourse."

Having heard this, the Jews asked:

> "Anyone who eats and drinks needs excreting it as well, but Heaven is not a place for such a pollution."

In reply to this question, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "They would need no excretion; musk-like sweating would serve the purpose and make the stomach lighter."
> (Ahmad, Nasa'i)

Since Heaven is a pure and clean place hence no pollution of any kind is expected there. Neither any kind of excretion nor ejaculation can be there. They would enjoy more sexual taste without ejaculation.

Most of the delcious things in world are mixed with pollution. But all things delicious and lovely in Heaven will be free from pollution, hence no such seminal discharge will be caused that pollutes body, bed etc. but atb the same time sexual passion will be satisfied more in comparison to the worldly condition and ejaculation will give more taste. And since every act in HEaven will depend on desire hence sexual act will also be subject to the desire of one who will continue it according to his need and satisfaction.

Note:- Hadrat Abu Saeed Khudri (Allah be pleased eith

him) reports the Holy Prophrt (peace and blessings of Allah be upon him) to have said: when a Believer will express desire for a child in Heaven the pregnancy, delivery and full age of the child as man (30 or 33 years) will be caused in moment.

Some of the scholars have opined that sexual intercourse will be committed in Heaven without producing any child. Thus, Mijahid and Ibrahim Nakhai have the same opinion. But Is'haq bin Ibrahim Nakhai have the same opinion. But Is'haq bin Ibrahim, quoting the above hadith, says:

> "A Heavenly person will never express any desire for an issue."

Hadrat Abu Zarin (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "Heavenly people will have no issue in Heaven."
> (Tirmidhi)

It means Heaven is a place for all desires to be fulfilled. hence if a Heavenly person develops a desire for the issue, his desire should be fulfilled according to the law of Heaven. But hence pregnancy and childbirth are not suitable for a place like Heaven, Allmighty Allah will make the Heavenly person free such a desire.

Market-place in Heaven

Hadrat Saeed bin Musaiyab, a *tabi'i* (successors or contemporaries of the Companions of the Holy Prophet (p.b.u.h.), reports:

"I met Hadrat Abu Hurairah (Allah be pleased with him) and he said to me: I entreat Allah Almighty that He make us meet in the market-place of Heaven.

"Would there be a market in Heaven?" I enquired.

Hadrat Abu Hurairah (Allah be pleased with him) said:

"Yes! the Messenger of Allah (peace and blessings of Allah be upon him) has told me that when the Believers will enter Heaven they will be allotted different classes according to their deeds. Thereafter they will be allowed to make a visit to Allah Almighty. That time Allah Almighty will make His Throne visible and will appear in a big Garden of Heaven. For the visitors pulpits of Light, pearls, rubies, gold and silver will be arranged and they will be seated according to their status." Hadrat Abu Hurairah (Allah be pleased with him) further said:

"O Messenger of Allah! Shall we see our Lord in Heaven?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Are you doubtful regarding your sighting of the sun and the moon?"

"No", we submitted.

"Similarly. you will not doubt in sighting Allah Almighty and none of the visitors will be deprived of this favour. Allah Almighty will also speak to the visitors."

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily there is a market in Heaven which will be visited by the Heavenly on every Friday. The northerly wind will fill their faces and garments with fragrance and add to their beauty and handsomeness."
>
> (Muslim)

Hadrat Ali Murtaza (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily there is a market in Heaven where there is neither selling nor purchasing; only beautiful faces of men and women will be found glittering there. Having seen them everybody will have a desire to have a face like that and it will be so then and there."
>
> (Muslim)

Sight of Allah The Greatest Favour

Hadrat Suhaib (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "After the admittance of the Heavenly people in Heaven Allah Almighty will enquire:
>
> "Do you want anything more?"
>
> "Have you not illuminated our faces? Have you not admitted into Heaven and saved from Hell?" The Messenger of Allah (p.b.u.h.) further said: "Thereafter curtain will be raised and they will sight Allah Almighty. Then they will find this sighting as the greatest Favour of Allah Almighty. Following this the Messenger of Allah (peace and blessings of Allah be upon him) recited the following *ayah*:

> "*lilladhina ahsanul husna wa zeada*" (To those who do right is a goodly (reward), yea, more (than in measure)!"

Hadrat Abu Zarin Aqeeli (Allah be pleased with him) reports that he submitted:

> "Shall each of us have a sight of Allah on the Day of Judgment without any difference?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Yes of course!"

I submitted:

> "Is there any example in worldly creation?"

He observed:

> "O Abu Zarin! Does each of you not see the full moon without any hindrance?"

I submitted:

> "Yes we do so."

He observed:

> "The moon is one of the creations of nature while Allah Almighty is Most High and Magnificent."

(Abu Dawud)

Hadrat Jabir (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "The Heavenly people would be rolling in Heavenly Bliss that all of a sudden they would find a Light shining over their heads. Raising their heads they would see Allah Almighty there. He will greet them by saying:
>
> اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْجَنَّةِ ـ
>
> "As '*salamu alaikum ya ahlal jannah*' (peace be upon you, O Heavenly people!"

Thereafter Allah Almighty will be looking at the Heavenly people and they to Him till He will go behind the screen leaving His light behind.

(Abu Dawud)

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said too:

> "During the period the Heavenly people will be looking towards Allah Almighty will not look at no favours or blessings."

(Ibn Majah)

Hadrat Ibn Umar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "In Heaven, the ordinary person among the Heavenly from the standpoint of status would be one who would see his gardens, couches, wives, servants and other favours spreading over a distance of one thousand years. And the highest in status among the Heavenly would be one who will be graced with the sight of Allah Almighty morning and evening. Thereafter, he

recited the following *ayah*:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

"*wujuhuin yamaidhin nadirah ila Rabbiha nazirah*" (Some faces, that Day, will beam (in brightness and beauty; looking towards their Lord."

(Q. 75: 22-23)

Entry of Sinful Believers to Heaven

The Believers will go to Hell in large numbers due to the commitment of major sins. But they will be taken out of Hell to be admitted to Heaven after being punished according to the nature and quantity of their sins. However, Unbelievers and Polytheists will always remain in Hell suffering Chastisement.

Allah Almighty says in Sura Baqara:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

"But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."

(Q. 2:39)

Bukhari and Muslim report from Hadrat Abu Hurairah (Allah be pleased with him) that the Messengers of Allah (peace and blessings of Allah be upon him) said:

"*Pulsirat* will be placed on the back of Hell and of all the Messengers I shall be the first to lead across it. Nobody would speak that day save them and would utter only:

اَللّٰهُمَّ سَلِّمْ سَلِّمْ

> "*Allahumma sallim Sallim*" (O Allah! keep peace! keep peace!)

While passing through *Pulsirat* many of them will be caught by the crude nails and made to fall into Hell. But Allah Almighty would ask the angels to pull out of Hell those who bore witness to *la ilaha illallah.*

Thereafter He will order the angels to take out of Hell those who worshipped Allah. Thus the angels will do so; and they will be recognised by the signs of prostration for Almighty Allah has prohibited the fire of Hell to burn those spots.

Thus these people will out of Hell who would have been terribly burnt. After being taken out they will be washed with the Water of Life so that they will grow out like growing of seeds on the straws running on water; that is they will change to fairness and health all of a sudden.

(Mishkat)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "When the Heavenly will go to HEaven and Hellish to Hell, Almighty Allah will say: "Thake out of hell even those having faith equal even to a grain." Thus even those who had been burnt to coal would be taken out of Hell and they would be put into *Nahr-ul-Hayat* (canal of life).

It is mentioned in a *hadith* that those people will enter Paradise after coming out of "*Nahr-ul-Hayat*" like pearls.

Hadrat Abu Hurairah 9Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "Among the people entering Hell two persons will make much noise. Almighty Allah will ask to pull them out. Thereafter He will enquire:
>
> "What made you create so much noise?"
>
> "We did so to attract Your Mercy", they will submit.

Allah will say:

> "Of course! My mercy belongs to you and as such you put yourselves into into the former place."

Thus one of them will do so with the result Allah will make that spot of HEll cold and secure; while another one will remain standing at his place. Allah will ask him:

> "What stopped you from putting yourself into Hell?"
>
> "O Lord! I hope You will not return me to HEaven when You have once taken me out."
>
> "Go, your hope is fulfilled", Allah will say.

Thereafter, both of them will be sent to Heaven by the Grace of Allah.

Hadrat Anas (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Many people will be thrown into the Fire. But by His Mercy and Grace He will admit them to Heaven, and they will be called 'jahan'namiyun."

(Bukhari)

This title will be allotted to them not by way of disgrace but for reminding the Blessings and Mercy of Allah Almighty Who put them into Heaven.

The Last Heavenly to Enter Heaven

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"I know that person very well who will be made to come out of Hell last of all and will, therefore, be admitted to heaven last of all. He will come out of Hell crawling by his belly and Allah Almighty will say:

"Go and enter Heaven."

When he will come to Heaven he will find that it is full. He will, therefore, submit:

"O Lord! Heaven is full."

Thereupon, Allah Almighty will say:

"Go and enter Hell; I give you space more than ten times of the world."

The man will become astonished and will utter:

"You tell me this out of joke O my Lord although You are the Ruler."

Narrating this (according to Abdullah bin Masud) the Messenger of Allah (peace and blessings of Allah be upon him) laughed so heartily that his jaw-teeth became visible.

(Bukhari)

Hadrat Abdullah bin Mas'ud 9Allah be pleased with him) reports in more detail about the entrance of the Heavenly. fe reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

"The last man to enter Paradise is one who will muster courage to come out from Hell and will walk falterignly falling at intervals and burnt by flames at times. Thus when he leaves Hell behind he will turn towards Hell saying:

> "Glorified is one who saved me from you. In fact, Almighty Allah has conferred this favour upon me which was given none among the former and latter."

Thereafter a tree will be brought before him and he will remark:

> "O my Lord! Draw me near this tree so that I have shade and and water (which is flowing beneath it.)"
>
> "May be you submit any other petition should I fill this demand of yours", Almighty Allah will say in reply.
>
> "No my Lord I shall never put any other demand whatsover", he will try to convince.

Thus he will be brought near the tree. He will sit under its shadow and drink water as well. Thereafter another tree will be raised before eyes and this tree will be better than former.

Then (having a look at it) he will submit:

> "O Lord; make me reach the (new) tree so that I take a seat under it and drink water; I shall ask for nothing after it."
>
> "O son of Adam! Had you not promised me to ask no more. May be you ask for something else should I bring you near this (new) tree", Allah will reply. "
>
> "I shall ask for nothing more", he will promise again.

Almighty Allah will taken him to be invalid and fulfil this desire of his as well.

But after this he will be made to stand before a tree right near the gate of HEaven which will be more beautiful to look at than the former two. casting a glance at this tree he will grow too much restless and submit:

> "O Lord! Make me reach near this tree so that I have its shade and drink water; I shall ask nothing after this"
>
> "O son of Adam, had you not promised Me that you will ask for nothing besides this tree", Allah will say.
>
> "I had promised My Lord no doubt (but fulfil my desire for the last time) I shall ask nothing after this". He will submit

Considering him to be invalid, Allah will draw him near thet tree; but nearing that tree he will hear sweet voices of the Heavenly people. He will (grow greedy) and will say:

"O Lord! Let me in."

"Will your demand come to an end? Will you be satisfied if you are given equivalent to the world and its equal once again.". Almighty Allah will say.

"Are you casting jokes at me, although You are Lord of the worlds?" he will submit.

Describing this situation Hadrat Ibn Mas'ud (Allah be pleased with him) laughed and said to his audiance:

"You ask me not as to why did I laugh?"

"Please tell us why did you laugh?"

"The Holy Prophet (peace and blessings of Allah be upon him) had laughed in a similar manner (after narrating this hadith).

Thereupon the Companions (Allah will pleased with them) had submitted:

"Why did you laugh O Messenger of Allah?"

"I laughed upon the laughing of Allah when the servant said to him whether He was joking with him inspite of being Lord of the worlds."

Almighty Allah will say:

"I cast no jikes at you; I have the power to perform what I desire."

(Muslim)

The same event has been described by Hadrat Abu Hurairah and Hadrat Abu Saeed Khudri (Allah be pleased with them) in almost the same way:

AT the end of the narrative of Hadrat Abu Hurairah (Allah be pleased with him) it is mentioned:

> "At last (when he will enter Heaven) Almighty Allah will say to him to take what he wants. Thus he will continue his desires fulfilled till all his desires will get fulfilled. Almighty Allah will then tell him to have such and such desires fulfilled till all his desires will get fulfilled and Allah will confer upon him twice again."

As per narrative of HAdrat Abu Saeed Khudri (Allah be pleased with him) reports that Almighty Allah will say:

> " I gave you what you had desired for and ten times more."

Thereafter he will enter his heavenly abode and two among his Heavenly spouses will turn up and greet him in the following words:

> "All glory be to Allah, who gave you permanent life in Heaven for us and ours for you."

Thereupon he will say:

> "None got what I have been given."
>
> (Mishkat from Muslim)

Hadrat Abdullah bin Mas'ud (Allah be pleased with him) reports:

> "Certainly the last person to go to Heaven will be asked by Allah: "Stand up and enter Heaven."
>
> Having heard this he will say with mark of displeasure

> on his face: "Have you kept any space reserved for me? (the entire Paradise is packed to capacity)."
>
> "Yes, (there is much space left for you) go on occupying the entire space over which the sun rises and sets", Almighty Allah will say.

Hadrat Abu Saeed (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "For an ordinary Heavenly there would be eighty thousand servants, seventy two wives and a dome of pearls and rubies, the length and breadth of which would be a distance from Jabia to San'a."
>
> (Trimidhi, Ibn Hibban)

Hadrat Abu Dhar (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said :

> "Verily I know that person who will come out of Hell last of all and he will be brought to the fore on the Day of Judgment. Then his minor sins will be brought to light, while the major ones will remain secret. He will confess each and every minor sin of his and will keep on fearing for his major ones. He will then be told. "Today there is one virtue for every sin of yours."

Being embarrassed and astonished the person will submit:

> "I find many more of my sins missing."

Narrating this (according to the narrator) the Messenger of Allah (peace and blessings of Allah be upon him) laughed

so that his jaw-teeth became visible.

(Muslim)

From the above traditions honour, elevation, magnificence and splender of an ordinary Heavenly. Now one can just imagine about the honour and status of person higher than the ordinary one. Some of the traditions confirm that the ordinary Heavenly will see Allah's favours for him spreading a distance covered by a journey of one thousand years, while others mention a journey of two thousand years or the whole world or then times the area of the world. But all these words have been used to bring home the favours of Allah to be conferred upon even an ordinary person. But it is according to their mental level and power of comprehension. However by ordinary is not meant absolutely ordinary because even ordinary people are divided among various classes and each class will be rewarded according to its status.

It is worth mentioning here that worldly people are addressed in their own terms and language but the fact will be known only after reaching there. There a person can get more than what he thought and guessed.

Rejectors and atheists doubt so large a space in Heaven. It is because of lack of Faith and true knowledge. They refuse to accept what lies outside the circumference of their knowledge.

Heaven is still there and it is the creation of Allah Almighty Allah. Our father Adam (peace and blessings of Allah be upon him) has been living there before descending to earth. And if this fact is beyond the reason and understanding of the worldly people it is nothing very strang because lack of knowledge has reduced them to form such an opinion. The claimants of knowledge and intellect have not yet been able

to discover all the creatures of the world as yet. They have not yet touched other planets. Thus if one does not know about the creation beyond the earthly and heavenly system it is not quite amazing. Few hundred years ago even america was unknown to men. When it was brought to human klnowledge human beings settled there. Hence this viewpoint is based on foolishness and all claims of knowledge, learning and reason are quite false. As the frog, according to its senses, considers even well to be a very big place for it has never come into contact with big occeans. Similarly, those making discoveries in the cosmos refuse to accept waht lies beyond their knowledge and understanding. Thus the rejectors of Heaven will also remain deprived of Heaven because of their arrogance. Undoubtedly, Heaven is a very vast place and the entire earth and sky and all that lies between the two are inferior to its vastness and blessings.

Allah Almighty says in Sura Dahr:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

"And when thou lookest, it is there thou wilt see a bliss and a Realm Magnificent."

(Q. 76:20)

Eternal Life of Heaven

Allah Almighty says in Sura Baiyina:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

"Those who have faith and do righteous deeds, they are the of creatures. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow, they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher."

(Q. 98:7-8)

Being pleased with the Lord that they would remain engrossed in the Favours of Allah Almighty, paying thanks for all the wishes being fulfilled then and there.

Allah Almighty says in Sura Dukhan:

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ
وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ۝ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

"There can they call for every kind of fruit in peace and security; nor will they there taste death, except the first death; and He will preserve them from the Chastisement of the Blazing Fire, as a Bounty from thy Lord! That will be the supreme achievement!"

(Q. 44: 54-57)

According to one *hadith* the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

"When Almighty Allah will have sent the Heavenly to Heaven and the Hellish to Hell and there will be left none to be sent to Heaven after being punished in Hell, a proclaimer will proclaim in loud voice: "O Heavenly there is no death now! O the Hellish there no death now! Everyone is now to live here permanently where he is."

(Targhib from Shaikhain)

Hadrat Jabir (Allah be pleased with him) reports that a certain person submitted:

> "O Messenger of Allah! Would the Heavenly people sleep?"

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Sleep is the brother of death and the Heavenly will not taste death."

That is to say, the Heavenly will need no sleep. Moreover, sleep is caused due to sickness or tiredness or labour and since all these things would not exist in Heaven, no question of sleep at all arise. Sleep is meant for refreshment and energy and these things would be found in Heaven in abundance.

All Desires Fulfilled

Allah Almighty says in Sura Zukhruf:

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ

> "There will be there all that the souls could desire; all that the eyes could delight in: and ye shall abide therein (for aye).
>
> (Q. 43:71)

When all the wishes and desires are fulfilled nothing would be left to make one suffer physically or spiritually. But nobody, even if he be a king, gets all his desires fulfilled and hence he is sad or worried and anxious at times. But Heaven is a place where no desire would remain unfulfilled.

Not Asked to Leave

Allah Almighty says in Sura Hijr:

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

> "There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave."
>
> (Q. 15:48)

Allah Almighty says in Sura Kahaf:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

> "As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise, wherein they shall dwell (for aye): no change will they wish for from them."
>
> (Q. 18: 107-108)

Since all the wishes and desires would get fulfilled in Heaven, nobody would ever want to go out of it.

Declaration of Allah's Pleasure

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said;

> "Verily, Allah Almighty will say:
>
> "O Heavenly people! Here I am to do Thy bidding, my Lord!" they will submit.

Allah Almighty will enquire:

"Are you pleased?"

They will submit:

"O Lord! You have conferred on us such Favours of Yours that You gave to none others, why should we not be pleased with You?"

Allah Almighty will say:

"Should I not bestow on you a better Favour?"

They will submit:

"What would be better than what we have, O Lord?"

Allah Almighty will say in reply:

"Look! I am going to bestow on you My utmost Favour for ever and I shall never be displeased with you."

(Bukhari, Muslim)

Hence the greatest Favour in Heaven is the Pleasure of Allah. And what else can a slave want? The declaration of the Pleasure of Allah would give such a heart-felt pleasure that no other Favour could be able to equalize that.

Classes of Heaven

Hadrat Abu Hurairah (Allah be pleased with him) said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "One who believed, established *salat* and observed fast is bound to be admitted to Heaven."

Thereupon, the Companions (Allah be pleased with them) submitted:

> "Should we convey this good news to others?"

Answering in the affirmative, the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily, Heaven has hundred classes which have been created for the fighters in the way of Allah. The distance between two classes is like that between the earth and sky. Hence, whenever you entreat, entreat for *Firdaus*, for it is the best and the highest of all. The Throne of the Merciful is being placed on it and where from the (four) canals of Heaven emerge."
>
> (Bukhari)

The author of Fath-ul-Bari writes:

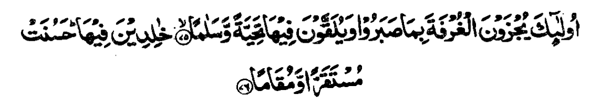
> "This *hadith* indicates that one hundred classes of Heaven are mant for the fighters in the way of Allah. But it does not mean that there may not be other classes for the non- fighters, although lesser in degree."
>
> (Kitab-ul-Jihad)

يقال لصاحب القرآن اقرأ وارتق ورتل كما كنت ترتل فى الدنيا فان منزلتك عند آخر آية تقرأها۔ (قال الترمذى حديث حسن صحيح

The reciter of the Qur'an will be addressed: 'Recite and keep going up class by class; recite step by step as yoy would recite in the world; your position will go high up to the last verse.

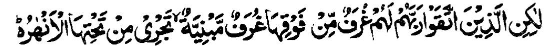
Highest Place in Heaven

Allah Almighty says in Sura Furqan:



> "Those are the ones who will be rewarded with the highest place in Heaven, because of their patient constancy: Therein shall they be met with salutations and peace, dwelling therein: how beautiful an abode and place of rest!"
>
> (Q. 25: 75-76)

Allah Almighty says in Sura Zumar:



> "But it is for those who fear their Lord, that lofty mansions, one above another, have been built: beneath them flow rivers."
>
> (Q. 39: 20)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Verily, the Heavenly people will look towards the people of upper storeys as you see the shining star that is visible late at dawn on the eastern or western horizon. The difference in their classes would be on account of their statue on the basis of their deeds."

Thereupon the Companions submitted:

> "O Messenger of Allah! Such a high status would be attained only by the Prophets and none else."

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "By One in Whose Hand lies my life (besides the Prophets) there would be many such people who believed Allah and testified the Prophets."
>
> (Bukhari, Muslim)

However the status of the Prophets would be higher than others because even the upper storeys would be classified according to status.

Sura Furqan first describes the qualities of the righteous and the pious. In the last they have been communicated glad tidings of the upper chamber. Sura Zumr mentions about the upper chamber for the pious and Allah-fearing. It is clear from this that upper chamber will be alloted only to men of high status.

Hadrat Abu Malik Ach'ari (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

> "Upper chambers are undoubtedly there in Heaven (which are so transparent) that their external part can be sighted from inside and internal from outside. (These upper chambers) are made by Almighty Allah for those who speak softly, serve food to the guests and the needy, observe fast most frequently and offer *tahajjud* salat in the night when others are in deep sleep."
>
> (Bihaqi)

Camps and Domes of Heaven

Hadrat Musa Ash'ari (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

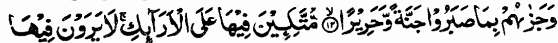
> "Verily, a camp of the Believers would be made of single pearl. (This very big pearl) would be hollow from within; its length would cover 60 miles. Each of its corner would contain space (for wives and servants) and the ainmates of one corner would not be able to see those in the other corners due to long distance."
>
> "For the Believers there would be two gardens (in Heaven) with goods and chattels of silver and other gardens having everything of gold."
>
> (Bukhari)

Hadrat Abu Saeed Khudri (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "An ordinary Heavenly would be one who would have eighty thousand servants and seventy wives and dome of pearls and rubies erected for him with a length and width of the distance between Jabia and San' a."
>
> (Tirmidhi)

Seasons of Heaven

Allah Almighty says in Sura Dahr:



> "And because they were patient and constant He will reward them with a Garden and (garments of silk. Reclining in the (Garden) on raised couches, they will see there neither the sun's (excessive heat) nor excessive cold."
>
> (Q. 76: 12-13).

The author of 'Tafseer Mazhari" while explaining this *ayah* writes:

> "There would be neither summer nor winter in Heaven for keeping the weather temperate."

Allah Almighty says in Sura Ra'd:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا

> "The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the fruits thereof and the shade therein."
>
> (Q. 13:35)

This *ayah* indicates that Heaven would have permanent shade.

Allah Almighty says in Sura Nisa'a:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝

> "But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath, their eternal home: therein they shall have spouses purified we shall admit them to shades, cool and ever-deepening."
>
> (Q. 4: 57)

All Comforts and no Tiredness

Allah Almighty says in Sura Fatir:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي
أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

"And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving ready to appreciate (service) Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."
(Q. 35: 34-35)

Nothing would cause anxiety, bitterness, sadness or exhaustion of any kind in Heaven, because there would be neither anxiety for earning bread nor fear of death nor of oldage, nor disease, nor grave, nor the Day of Judgment. There is all comfort and no worry.

Now they have come to settle in "Darul-muqama" leaving all fears, anxieties, tiredness and exertion behind. This is the most suitable and comfortable place to live in. None will have a desire to leave this place nor will he be driven out. Every body will enjoy respect and honour, utmost favour of Allah without being involved in any trouble and anxiety.

Chats of the Heavenly

Allah Almighty says in Sura Saffat:

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ
أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ

> "Then they will turn to one another and question one another. One of them will say: 'I had an intimate companion (on the earth), who used to say, do you really believe? When we die and become dust and bones, shall we indeed receive rewards and punishments?"
>
> (Q. 37: 50-53)

Allah Almighty further says in Sura Saffat:

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ۝ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ۝

> "He said: "Would ye like to look down? He looked down and saw him in the midst of the Fire."
>
> (Q. 37: 54-55)

Hadrat Abdullah (Allah be pleased with him) is reported to have said:

> "Heaven would have ventilator like windows and therefrom the Heavenly would glance at the Hellish and would say:

قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ۝

> "He said: "By Allah! thou wast little short of bringing me to perdition! Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!" (Q. 37: 56-57)

Sura Tur mentions a chat among the Heavenly:

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ۝ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ۝ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۝

"They will advance to each other, engaging in mutual enquiry. They will say: Aforetime, we were not without fear for the sake of our people. But Allah has been good to us, and has delivered us from the Chastisement of the Scorching Wind. Truly, we did call unto Him from of old."

(Q. 52: 25-28)

Sura Yunus mentions:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ۝ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

"Those who believe, and work righteousness, their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss. (This will be) their prayer therein: 'Glory to Thee, O Allah!" and "Peace" will be their greeting therein and the end of their prayer therein; praise be to Allah, the Cherisher and Sustainer of the Worlds!"

(Q. 10: 9-10)

The explanation which comes to light from the translation belongs to the author of "Bayan-ul-Quran". The author of "Ma'aim-ul-Tanzil" writes in his explanatory notes:

"Whenever the Heavenly will express their desire for eating something they will merely utter:

"Subhanaka Allahumma". Having heard this the servants will serve food without loss of time. While finishing their meal they will say *Alhamdu lillahe Rabbil alamin* .

Commenting on *tahiyutuhum fiha salamun* , he writes:

> "The Heavenly will excnange *salam* among themselves".

He has also stated:

> "Angels will convey to them *salam* of Allah and the commentary of *tahiyatuhum fiha salamun* can be made in all these three ways.

Ibn Kathir reports from Ibn Jurih that when a bird will pass through them they will say *Subhanaka Allahumma.* Thereupon the angels will, according to their will, bring the bird to them and present it with salute which they will reply by saying : *tahiyatuhum fiha salamun.* Which is mentioned in *Akhiru dawahum anil hamdu lillah rab'bil alamin.*

Thereafter Ibn Kathir reports Sufyan Thauri to have said that whenever the HEavenly expresses a desire to have something of their choice they will only say *Subhanak allahumma* and their desired objects will be there at once. It means the explanation of the *ayah* as advanced by Ibn Jurrih is only exemplary otherwise for every desire to be fulfilled the Heavenly will say only *Subhanaka Allahumma.* And to say that the angel will make representation with the bird may be a matter of a particular time otherwise it has already passed that birds will be coming to the Heavenly of their own.

Detailed Account of Heavenly Bliss

When the Believers will go to Heaven after hearing or reading about the Bliss of Heaven they will find there much more. Bliss of many kinds have found no mention in the

Qur'an and *Hadiths*. They will come to know about those Heavenly Bliss only after seeing and using them. Nobody can know about them right in the world.

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) has said that Allah Almighty says:

> "I have created for My Devotees things which have never been noticed or heard of or experienced."

Narrating this the Messenger of Allah (peace and blessings of Allah be upon him) recited:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

> "Now no person knows what delights of the eye are kept hidden (in reserve) for them."
>
> (Q. 32:17)

Muslim reports the Holy Prophet (peace and blessings of Allah be upon him) to have said after mentioning the above one "*Balha ma atakumullahu alaihi* " (i.e., the favours and blessings of Allah are much more than what has been mentioned in the Holy Qur'an.

Hadrat Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> "Even the dump of Heaven is better than the world and what it contains."

Moreover, he (peace and blessings of Allah be upon him) said:

> "The portion of land in Heaven which is sufficient for keeping half of the bow is better than all those things over which the sun rises.
>
> (Bukhari)

When a rider gets down from his mount he first drops his whip to occupy the place for him; similarly the pedestrian puts his bow before taking a seat. The Holy Prophet (peace and blessings of Allah be upon him) has said for the sake of bringing his point home that the portion of land of Heaven where a whip or half a bow may be kept is better that the entire langth and breath of earth. Now what to speak of the entire Heaven before whose space thousands of such worlds have no value.

Hadrat Abdullah bin Abbas (Allah be pleased with him) is reported to have said:

> "Anything in this world doesn't resemble the object in Heaven except names."
>
> (Baihaqi)

It means the references of gold, silver, pearl, silk, tree, fruits, dry fruits, couches, clothes of Heaven have no parellel to these things of our world.

Fragrance of Heaven

Heaven is full of fragrance and one cannot feel it in this world. The fragrance of Heaven is matchless; it is fine, nice and very strong.

According to one *hadith*, the fragrance of Heaven may be smelt from a distance of 500 year's journey.

Scholars of Hadith have written that covering of more distance or less solely depends on the status of the individuals.

Is Anybody Ready to Work for it?

After knowing about the bliss, favours, comforts and pleasures of Heaven everybody must be thinking of entering it. But only wishes, desires and yearnings won't do. One as to work righteous deeds for it. How foolish are those who harbour a desire to go to Hell but do nothing to achieve it? They rather pass a life of utter carelessness and negligence, immersed in vices.

Every Believer is required to follow the commands of Allah in every department of life.

As per the Holy Qur'an Almighty Allah has purchased the lives and properties of the Believers in return for Heaven. Hence it is incumbent on the Believers to deserve Heaven by fulfilling the demands of Divine Code. But to claim Heaven inspite of keeping asleep while the caller is calling for prayer; evading fasts; dying without performing Hajj for love of money; losing consideration of permitted and prohibited in business; usurping other's money by foul means; thinking the learning of the Qur'an and Hadith as an act of indecency; committing offences against the weak; using the destitutes as bonded labour; considering the taking of bribe as something obligatory; usurping wealth and property of the orphans; feeling disturbed at the offering of *nawafil* (supererogatory prayer) and avoiding the remembrance of Allah; it is sheer foolishness. One has to keep his self under control for achieving upper classes of Heaven and put up with the displeasure of self

in putting Divine Code into practice. It is mentioned in a *Hadith* :

> "Hell has been surrounded with desires and Heaven with displeasures."

That is, Heaven lies behind displeasure of bearing hardships in offering prayers, being faithful to Allah, the Exalted and keeping away from prohibited desires. Hence the main source of reachimg Heaven is to bear displeasure. On the contrary, One who is ommersed in desires and sets aside the question of permitted and prohibited, his lusts and desires will take him to Hell.

As per one *hadith*:

> "The wise is one who keeps his desire under control and work righteous deeds for the Hereafter; unwise is one who is guided by his desires and pins his faith to Allah Almighty."

(Tirmidhi)

Anyone who wants to enter Heaven and keep himself safe from Hell would not prefer this world to the Hereafter. Indeed, it is the height of folly to be oblivious to one's permanent abode.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

> "I saw nothing like Hell whose deserter remains neglectful and a more attractive place like Heaven whose cherisher keeps sleeping."

(Tirmidhi)

Worldly life is a journey whose destination for the Believers

is Heaven. But attainment of Heaven requires hard labour for the object which is very precious requires labour of the same magnitude.

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

> "Anyone who fears (long and arduous journey) starts right early in the night and one who starts early in the night reaches his destination. Look! the bargain of Allah is dear, Look! Allah's bargain is Heaven."
>
> (Tirmidhi)

That is, how amazing is it that one goes on doing Hellish acts inspite of being sure of Hellish miseries and torments and sleeping comfortably even after being attracted towards the favours and blessings because of their sluggishness but it is astonishing that those trying to save themselves from the Fire of Hell and having desire for Heaven pass time in idleness and inactivity.

When a person has to go on journey to achieve some worldly purpose, he makes preparations very early and earnestly and makes sacrifice of his peace and comforts for leaving on the appointed time. The traveller of the Hereafter should learn a lesson from this, and should follow the Commands of Allah Almighty instead of obeying his own desire. A man sacrifices his all for worldly gains but does very little or almost nothing for the Eternal Abode!

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